

AMERICA

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Chronicle for 1927

Home News.—The Sixty-ninth Congress ended its existence on March 4 with three filibusters, leaving many important measures not passed, especially the Deficiency Bill. Its principal achievement had been the McNary-Haugen Farm-Relief Bill, vetoed by the President on Feb. 24 as "unconstitutional and dangerous." It adopted the Radio Control Bill, putting broadcasting stations under a commission appointed by the President; refused to rescind our reservations to the World Court; appropriated a small sum to begin construction of three cruisers and reorganized the Prohibition Enforcement unit.—The Seventieth Congress opened on Dec. 5. The message of the President called for legislation on tax reduction, naval increase, merchant marine, farm relief and flood relief, and reviewed our relations with Europe, China, Central America and Mexico. Other problems facing Congress were railroad consolidation, Muscle Shoals and Boulder Dam, return of enemy alien property, and the seating of Senators-elect Vare and Smith. These two were refused the oath, and their case was investigated. The Republicans, though having two less than a majority, organized the Senate, with the help of the insurgents and the absence of some Democrats. The tax-

Domestic
Affairs

reduction bill passed the House on Dec. 15, calling for a reduction of \$289,750,000. The naval-increase bill introduced called for an expenditure of more than \$800,000,000.—Col. Carmi Thompson's report on the Philippines recommended gradual internal autonomy and a civil government and was against immediate independence. On Dec. 17, Henry L. Stimson was confirmed as Governor-General, to succeed Gen. Leonard Wood, deceased. On Aug. 23, Nicola Sacco and Bartolomeo Vanzetti were executed, after a case which raised bitter feelings here and abroad, for the murder, on April 15, 1920, of two men. Propaganda had made it appear that Judge Thayer was prejudiced, that race hatred and political passion had dictated the verdict, and that the Massachusetts legal machinery was inhuman. Every possible appeal was made and allowed, and Governor Fuller finally refused to pardon the men.—The civil case against Harry Sinclair ended on Oct. 10 when the Supreme Court voided his lease to the Teapot Dome Oil Reserve, and ordered its return to the Government. The criminal case ended temporarily on Nov. 2, in Washington with a mistrial because of alleged tampering with the jury.—A coal strike in the central competitive soft-coal mining field (Illinois, Ohio, Indiana and Western Pennsylvania) began on March 31, involving 200,000 men. The miners demanded resumption of the Jacksonville wage agreement, and the operators refused it on the ground of losses due to a poor market. An attempt to settle it made by Secretary Davis on Dec. 8 failed, due to the refusal of the operators. In Colorado a mine strike was called on Nov. 21, by the I. W. W. in mines which had company unions. Some violence was committed.—The principal events in politics were the self-elimination of President Coolidge on Aug. 2, and his repetition of his stand at Washington, Dec. 6; and the growth of the prestige of Gov. Alfred E. Smith, due partly to his controversy with Marshall, partly to the elimination of McAdoo, and partly to his success in the New York elections in November. At the end of the year he was the only outstanding Democratic candidate; names mentioned among the Republicans included Messrs. Dawes, Lowden, Hoover and Hughes.

Foreign
Affairs

On Jan. 26, Mr. Kellogg issued a statement of policy with regard to the revolution in China. Its points were: a lone hand by this country, opposition to partition, sympathy with the Nationalists and use of force solely to protect American lives and property.—The new French tariff, in effect Sept. 1, imposed large increases on some

American goods. Negotiations were opened on the basis of ultimate most-favored-nation treatment, as opposed to reciprocity, and immediate cessation of the duties. Difficulty with England arose over the failure on Aug. 4, of the Coolidge Disarmament Conference at Geneva. This country demanded parity with Great Britain also in auxiliary vessels, as an extension of the Washington Conference. Great Britain refused, and the new budget before Congress called for a building program to establish parity. —Relations with Mexico brought great tension. The new oil-land laws, in effect Jan. 1, were defied by some large companies, and this country represented that they were retroactive and confiscatory, refused to renew the smuggling treaty in March and put an embargo on airplanes. Mr. Kellogg on Jan. 12, accused Mexico of making the Nicaragua revolution. On Jan. 25, the Robinson arbitration resolution passed the Senate unanimously. On March 2, a strong note was sent to Mexico. On June 1, Calles declared an embargo on government-purchased goods in this country. This was later modified. On July 8, Ambassador Sheffield resigned, and he was replaced in September by Dwight W. Morrow, of J. P. Morgan and Co., who was confirmed by the Senate on Dec. 17. Morrow's policy was one of seeking Mexico's friendship, using Will Rogers and Col. Lindbergh for that purpose. On Nov. 14, the Hearst papers began publishing documents showing payments of money for propaganda and arms in Nicaragua, and for helping radical movements in England and China, and naming four Senators, Messrs. Borah, Norris, LaFollette and Heflin as beneficiaries. At a Senate investigation the four denied the charges and Consul General Elias was implicated as paying money to two others for propaganda. —Relations with other countries continued good, except those with Russia, which was still denied recognition. Though the Senate on Jan. 15, rejected the Lausanne Treaty with Turkey, a *modus vivendi* was arranged on March 15, and ambassadors exchanged. Relations with other countries are mentioned below.

In April and May took place the greatest flood on record in the Mississippi Valley and its tributaries. Arkansas and Louisiana suffered the most severely. In all, 600,000 were rendered homeless, many were lost and 11,500,000 acres flooded and made temporarily useless. New Orleans was saved by opening the levee below the city. The Red Cross collected \$15,500,000 by June 19, and Mr. Hoover directed the relief work. Food-relief legislation was called for, and the army engineers prepared a plan, consisting principally of higher levees and some spillways and reservoirs. The Pope contributed \$100,000 to the sufferers. In November bad floods took place in the Winooski and Connecticut River Valleys, causing much distress. —Aviation had some signal triumphs and bad setbacks, the latter predominating. Capt. Charles A. Lindbergh flew alone from New York to Paris, May 19-21, and received extraordinary ovations abroad and later here. In July-October he flew 22,000 miles around the country to advance aviation. On Dec.

14-15, he flew alone, 2,200 miles to Mexico City. On June 4-6, Levine and Chamberlin flew from New York to Eisleben, Germany. On June 28-30, Commander Byrd and three companions flew to France, coming down in the sea at Ver-sur-mer. On Aug. 27-31, Brock and Schlee flew with three stops to Constantinople; they continued to Tokyo, where they abandoned their flight. On Oct. 13 Ruth Elder and Capt. Haldeman fell in the sea near the Azores on an attempted flight to Paris. Other disasters were: the Nungesser-Coli flight in May; the "Old Glory" loss with three deaths; seven deaths in the Dole flights to Hawaii, with two successes; Paul Redfern lost flying from Georgia to Brazil; Princess Lowenstein and two others lost, Aug. 31-Sept. 1, flying from England to this country, and the Canadian plane, Sir John Carling, lost at sea, Sept. 10, with no trace. Great national indignation forced the abandoning of other flights.

Austria.—The long-discussed union with Germany became a practical issue early in the year. It was favored as the easiest escape from existing financial and industrial conditions. At the demand of the Peasants' Party, Msgr. Seipel brought the matter before Parliament which favored the move by a large majority. A further demand was made for a tariff and industrial agreement with Germany. This was strongly seconded not only by the Chancellor's own party, but by the Socialist Opposition as well and even by the Austrian aristocracy. The question of *Anschluss* was again revived in November when the German Chancellor Wilhelm Marx and the Foreign Minister, Gustav Stresemann, made an official visit to Vienna. Austrian officials denied that the visit of the German Ministers had any connection with the move for union. Despite these assurances, the Czech and Hungarian press and a few Austrian papers voiced strong disapproval.

The tariff barriers continued to make industrial development impossible. In an effort to reduce the great suffering due to unemployment and to create a market for Austrian goods, numerous events were inaugurated to attract visitors. Among these were the Beethoven Centenary, the International Fair, the Vienna and Viennese Exhibit and numerous congresses and conventions held throughout the spring and summer. The most affecting was the visit of almost a thousand men and women from Denmark, who had taken charge of starving Austrian children after the downfall of the Monarchy. The Archdiocese of Vienna organized a Catholic meeting. Men and women of every parish marched in solemn procession to the old imperial castle where the Cardinal Archbishop gave Benediction. Another important convention was that of the ninety Austrian associations which banded into a league of Catholic journeymen. Finally there was the celebration of the seventh centenary of the Dominicans in Vienna. During the year railroad lines were extended and a new airship line, connecting Austria with Southern France, was inaugurated. A slight decrease in American imports was noted, but in general Austria's trade with the United States had

Various
Items

increased more than a hundred per cent since 1923. In spite of these facts, however, Austrians are in reality little better off than last year and unemployment has only slightly diminished during the year and all classes are still struggling under economic difficulties.

The Socialists capitalized the discontent and suffering of the people. In anticipation of the May elections they literally plastered Vienna with placards. They were robbed, however, of the desired returns by the united front of all the middle class parties. While four or five seats were gained by them in Vienna, not a single one was wrested from their opponents in the rural sections. After this crisis had been weathered, Austria was giving herself to serious reconstruction when the famous July riots broke out. What was originally intended as a peaceful protest against the acquittal of three Austrian Fascists, charged with the murder of two Socialists, assumed the character of a revolution when bands of Communists led the mobs on to violence. Nearly one hundred were killed and several hundred wounded. The Palace of Justice was set on fire and the quarters of anti-Socialist newspapers were destroyed. A general strike, called by the Socialists, added to the confusion and cut off communication with the outside world. Chancellor Seipel, at a stormy session of Parliament, insisted that it was not the verdict of the courts which had been responsible for the "Bloody Friday" of July 15, but the action of lawless individuals seeking their own ends in public disorder. Scarcely a month had passed when the Government received a note from Moscow threatening to withdraw Soviet trade representatives. This followed upon the expulsion of two Russian commercial agents and nearly two hundred and fifty Communists after a raid on Soviet headquarters in Vienna revealed incriminating evidence against them. No action followed the Soviet Government's threat. In the election for the National Army Trustees, the anti-Socialists showed a gain of 71 over last year while the Socialists recorded a loss of 82. The returns of the elections among the Vienna police and the rural gendarmerie also reported heavy losses for the Socialists. This defeat confirmed the predictions made after the Communist revolt in July.

Canada.—On July 1, a nationwide celebration commemorated the sixtieth anniversary of the Confederation and of the proclamation of Canada as a self-governing Dominion. In connection with the Jubilee, on July 30, the Prince of Wales, Prince George and Premier Stanley Baldwin paid an official visit to Canada, and addressed national and civic bodies throughout the country. On Aug. 7, they assisted at the opening of the International Bridge at Buffalo.—A forward step in the establishment of amity with the United States was the interchange of Ministers: Vincent Massey, appointed first Canadian Minister to the United States left for his post on Feb. 15. William Phillips was named Minister to Canada on Feb. 4, and presented his credentials on June 4.—By the

appointment of the Holy See, Msgr. A. Cassulo was named Apostolic Delegate to Canada on April 3. In December, Archbishop Rouleau was raised to the Cardinalate and journeyed to Rome to receive the red hat.

The principal topics of negotiation with the United States were the canal projects, the lowering of the level of the Great Lakes, the suppression of smuggling and bootlegging, and of greatest importance, the clarification of the new immigration regulations by the United States as they concerned Canadian and non-Canadian born workers who cross the border daily.—The long disputed case of Jewish rights under the Protestant Board of Education which had been decided against the Jews in the Supreme Court was carried by them to the Privy Council in London.—While immigration showed an increase of some 30,000 over the preceding year, complaint is made that the immigration of non-British stock is more than fifty per cent in excess of that of British origin.—The mysterious fires in Catholic institutions continued this past year. Of these the most serious were the fire on Sept. 19, at the Indian Beauval Mission, Saskatchewan, in which 20 children and 1 Sister were burned to death, and the disaster at the Hospice St. Charles, on Dec. 14, in which there were nearly fifty young victims. Surpassing these, however, in frightfulness was the fire and panic at the Laurier Theater in Montreal, on Jan. 9, when 78 children were killed.

Czechoslovakia.—A manifesto was issued at the beginning of the year by the Slovakian Popular party, recognizing its gains. Jan. 15, the Slovak Popular party entered in agreement with the Government, having two Slovak Ministers, Tiso and Gafik. The Minister of Education, Hodza, a Protestant, declared against anti-religious teaching in the schools, and in favor of negotiations with the Holy See. May 27, T. G. Masaryk was reelected President, special provision being made in the Constitution. July 26, annual Huss celebration passed without incident. President Masaryk and other prominent officials were not present. Restrictions were ordered by Holy See against political activities of clergy. Dr. Karel Farsky, leader of the "National Church," died. Negotiations with the Holy See continued, regarding property, dioceses, nomination of the Bishops and the schools. Papal Nuncio showed cordiality at the blessing of the Czechoslovak College in Rome. August 20-27, 60,000 attended the Eleventh Centennial celebration of St. Cyril at Velehrad, which was also the Fifth Congress for Reunion. Oct. 14, the Albanian Minister assassinated in Prague, by an Albanian student. Fall elections resulted in apparent improvement of the Catholic situation in the country in general, but not so satisfactory in Greater Prague.

China.—In the North, the Peking Government, military rather than civil, functioned ineffectually under Mar-

Socialist
Activities

Varia

State and
Church
Affairs

Celebrations and
Appointments

shal Chang Tso-lin, who in the summer practically became a Dictator. In the Cabinet, Premier Koo was succeeded by Pan Fu, former Minister of Finance. In the war against the southern Nationalists, Chang's defeats were frequent and severe, his soldiers being forced to withdraw from one strategic position after another, amid much looting and slaughter. Even when his generals did not desert they concerned themselves mainly with defensive warfare.

Up until April, the Nationalist army in its northward march from Canton to the Yangtse won one important victory after another and gained control of Hankow,

Shanghai and Nanking. A subsequently planned advance to Peking failed for lack of cooperation among

the leaders, and after April, the Nationalists made no significant gains. Their advances were marked by violent anti-foreign demonstrations, threatening international complications. Nearly all the Powers sent ships and troops to the Yangtse territory to protect their nationals, among whom not a few casualties were reported. Invasions of the concessions and attacks on the legations were frequent.

The military successes of the Nationalists were handicapped by instability in their civil Government. In opposition to the Government set up at Hankow, Chiang Kai-shek, Nationalist military leader maintained a counter-Government at Nanking for four months, causing a split

in the Kuomintang. He claimed that the Hankow officials were mostly Red, but the more important problem at stake was whether the civil or military authorities should have supreme control. In August, Chiang Kai-shek resigned and was succeeded by Feng Yu-hsien. Subsequently his Nanking Cabinet and the Hankow leaders came to amicable terms and in December he returned as civil head of the Nationalist Government.

Much of the disorder among the Nationalists was due to Soviet influence. The Kuomintang had welcomed Russian advice and assistance in organizing and furthering their movement and profited by it but when, after the Nationalist victories, M. Borodin and others attempted to make Sovietism practical, their interference was resented. Chiang Kai-shek was their avowed opponent and when he became civil head in December there were serious anti-Communist outbreaks and relations with Soviet Russia were broken off. Many murders and executions followed. In consequence of the civil war, the Soviet influence and the anti-foreign demonstrations, the financial and industrial situation of the Republic was chaotic all year. Strikes were frequent, general and serious.

The anti-foreign outcry was especially felt by the missionaries. In the spring practically all Protestant missionaries and their families retired from the country or to the concessions. In the Fall a conference of ninety-four delegates representing sixteen denominations voted to dissolve the old religious status and the "Church of Christ in China" was organized. Catholics also suffered,

not so much, however, from the Government authorities whose good will they mostly enjoyed, but from the banditry and looting of the unorganized mobs. In various raids several missionaries met death. In the consecration by the Pope personally of six native Chinese Bishops, one of whom survived his consecration only six months, the Church took on new vigor.

France.—The Coalition Cabinet formed by M. Poincaré in the summer of 1926 held the reins of government throughout 1927. Its most serious problems concerned the financial situation. By heavy

taxation and retrenchment of expenditures the Premier succeeded in reducing foreign and domestic credits, while maintaining the franc practically stable at about four cents. Payments were made on the war debt to England and the United States, though a permanent arrangement still awaited acceptance, as France wished to make her promises subject to continued reparations payments from Germany. Legal stabilization of the franc was forecast for 1928.

Foreign Minister Briand gave many manifestations of a sincere desire for peace and friendship with all the Powers. Relations with Germany were much improved.

The participation of French industrials in international cartels with German interests, the completion of a most-favored-nation trade treaty, and the conciliatory attitude of most of the statesmen of both countries contributed to a better understanding, as did the meeting in Luxemburg of World War veterans from the Allied and Central forces. Some anxiety was felt in Paris for Germany's financial stability.—The visit of President Doumergue and M. Briand to England was marked by an elaborate exchange of diplomatic compliments that strengthened the bonds between the two nations.—With Russia relations were strained, due to Communist propaganda in France, the Arcos raid in London, and the disclosure that Ambassador Rakovsky, who was later recalled to Moscow, had signed an appeal of the Third International, calling the soldiers and sailors of the world to revolt. The Soviet demand for heavy credit extension as a condition for debt settlement did not meet with acceptance from the French Government.—Friction with Italy, aggravated early in the year by troubles between Yugoslavia and Albania and later by the Franco-Yugoslav treaty, was abating as the year closed. Settlement of difficulties through the regular channels of diplomacy will probably be followed by a confirmatory conference between M. Briand and Signor Mussolini.

In the Parliament the Premier succeeded in winning a fair measure of support from the more moderate Communists on his fiscal policy and most other important measures. A number of radical Deputies were sentenced for treasonable propaganda. Throughout the country Communists staged various threatening demonstrations in February, on May Day, at the time of the Sacco-Vanzetti executions, and during the visit of the American Legion.

The
Northern
Government

Nationalist
Military
Gains

Kuomintang
Troubles

Soviets
and
China

The
Churches

Finances

Foreign
Relations

Communism

—Others enlisted in the army and navy, in an endeavor to spread propaganda among the soldiers and sailors. The barracks at Bourges and the naval bases at Cherbourg and Toulon were centers of disturbance. Several thousand alien Communists were deported during the year.

In January the *Action Française*, the official organ of the French Royalist party, was, by special decree of Pope Pius XI, placed on the Index of Forbidden Books. The

**Action
Française
Condemned**

Pontiff had repeatedly warned the followers of the political school of Daudet and Maurras of the grave perils to faith and morals in the teachings of these two infidel writers, who, while defending certain aspects of Catholicism, yet rejected its essential tenets and repudiated all supernatural religion. The school of which the *Action Française* is the popularizing agency, sought to use the Church for its own political ends. Later in the year various other writings of the same two authors were condemned.

Germany.—On Jan. 31, 1927, a Coalition Cabinet took charge with Dr. Wilhelm Marx as Chancellor and Dr. Stresemann still Minister of Foreign Affairs. The last

**Home and
Foreign Affairs**

serious opposition to the Republican form of Government was broken down when the Reichstag approved the Chancellor's program of loyalty to the Republic and its Constitution.—The introduction of Nationalists into the Cabinet was adduced by Poland as the reason for failure of trade negotiations with Germany.—The "votes of confidence" given to Dr. Stresemann were the largest recorded for a Foreign Minister since the war.—Germany regained her position as the leading steel-exporting nation of the world. The tariff barriers between France and Germany were lowered by a trade agreement during the summer of 1927.—S. Parker Gilbert, Agent General for Reparations Payments, censured the extravagance of public authorities as instanced in the School Bill and the proposed increase in salaries of Government officials. Despite this warning the Salary Bill was rushed in the December meeting of the Reich. The debate on the Budget Bill, which shows an increase over last year, was postponed until after the Christmas holidays.

Great Britain.—Following the decision of the Imperial Conference, Parliament was convened on Feb. 8, under a new title, "The Parliament of the Kingdom of Great Britain and Northern Ireland."

**Proceedings of
Parliament**

The Conservative Government under Stanley Baldwin undertook to force through the Trades Dispute Act despite bitter resentment of Laborites. This Act was designed to prevent a repetition of a general strike. Debate on it dominated the entire session and it was passed only on the day of adjournment. The Roman Catholic Relief Bill, carried over from the autumn, successfully passed the readings in the House of Lords. By this Bill, some obsolete statutes against Catholics were abolished but certain disabilities continued. The Lords' Reform Bill, changing the personnel and power of the Upper House, was passed by

the Lords but recalled almost as soon as presented because of opposition in the Commons. When Parliament gathered in October, one of the first measures was the modification of the 1925 naval program, in deference to the disarmament deadlock at Geneva. Lord Cecil, because of the same issue, had resigned from the Baldwin Cabinet on Aug. 29. Labor was defeated on the motion for a vote of censure on the Government for neglect in regard to the unemployment and the coal situation. This was in November, at a time when some 300 unemployed miners from South Wales, "Cook's Army," were marching on London as a protest against the distress among the miners. The most historic moments in Parliament occurred on Dec. 14, when the House of Lords approved of the Revised Church of England Prayer Book, and on Dec. 15, when the House of Commons rejected it. On both occasions, the deepest emotions were aroused. As a result of the vote, the position of the Established Church is anomalous and precarious.

The earlier months of the year were marked by apprehension over the situation in China. Negotiations were carried on in regard to the preservation of treaty provisions and administration of British concessions. The Soviet situation was also acute. On Feb. 23, a protest was addressed to Moscow demanding that anti-British propaganda by the Soviet should cease. A crisis was reached on May 12, when the Arcos offices in London, center of Soviet activities, were raided. The severance of all commercial and diplomatic relations with Soviet Russia was made complete on May 24. During April and May, the political crisis in Egypt necessitated sending warships to protect British interests. On Nov. 8, Parliament was informed that a Royal Commission was appointed to investigate and report on granting a fuller measure of self-government to India. The 1919 Constitution called for such a Commission in 1929, but hostility between the Hindus and Mohammedans suggested the appointment two years in advance. No Indians were named on the Commission, and this caused resentment among Indian Nationalists. Since the summer, the outstanding issue has been that of Disarmament, details of which are noted under the League of Nations.

**Foreign
Relations**

Greece.—Dissatisfied with failure of Parliament to complete revision of a constitutional charter and with delay of a coalition Cabinet to settle outstanding problems,

**President,
Cabinet and
Parliament**

President Kondouriotis tendered resignation in mid-April. At request of Premier Kondylis, he agreed to carry on provisionally; ultimately, May 6, withdrew his resignation. A Cabinet crisis in August caused M. Zaimis to form a new ministry to which the Chamber subsequently gave a vote of confidence, 159-16. In August, Parliament rejected the Yugoslav treaty effected by the Pangalos regime. Earlier the Chamber ratified a treaty with Turkey concerning property claims.—The creation of a Greek Senate which has not existed since 1862 was provided for in a bill prepared in December.

Hungary.—An historic election was held in January when the Hungarian aristocracy for the first time relinquished, in practice, their hereditary rights by voting for the thirty-eight nobles who were to represent them in the new Senate. At the opening of Parliament, Jan. 29, the Jews were represented for the first time.—In March, the allied military control of Hungary was abolished.—Perhaps the most important event of the year was the treaty of friendship and arbitration with Italy. This made a provision for an outlet to the sea through Fiume for Hungarian products. The treaty was credited with breaking the hostile ring that the Little Entente had placed around Hungary.—On August 19, a Communist plot was uncovered and promptly foiled by the police.—During the special session of Parliament on Dec. 1, the Opposition launched a long list of charges against Premier Count Bethlen. Tumult reigned in the Magyar chamber for hours and scenes of violence followed.

Ireland.—On May 23, the Dail, elected Aug. 27, 1923, was dissolved and a general election announced for June 9. Seven parties and the Independents contested. President Cosgrave had a diminished majority when he faced the Fifth Dail on June 23. Fianna Fail deputies were denied entry to the Dail when they refused to subscribe to the oath. When, on July 10, Kevin O'Higgins was murdered, the Government proceeded with three coercive measures aimed at rendering the De Valera movement impotent. Roused by this, Fianna Fail announced that it considered the oath a mere formality. On Aug. 11, the Fianna Fail deputies signed the oath and entered the Dail. The accession of this strong opposition was felt on Aug. 16, when a motion of no-confidence by the Labor leader, Mr. Johnson, was defeated by one vote. President Cosgrave thereupon adjourned the Dail until Oct. 11. Unexpectedly, on Aug. 25, Parliament was dissolved and a new election was called for Sept. 15. The rivalry between the Ministerialists and Fianna Fail was bitter and intense. Both major parties increased their representation at the expense of the minor parties. Sinn Fein did not contest the election. When the Dail assembled on Oct. 11, Mr. Cosgrave was elected President of the Executive Council. His working majority of six carried him through the session, adjourned on Nov. 30.

Before the dissolution of the Fourth Dail, several important measures, especially that amending the constitution, the Liquor Bill, and the Electricity Supply Bill, were passed. The first complete report on Education, that on the Gaeltacht and the language question, the findings of the Committee on Evil Literature, and the recommendations of the Banking Commission were discussed in view of further legislation. In the Fifth Dail, the Currency and Coinage Bill, and the language controversy, were important until the three coercive measures, the Public Safety Act, the oath requirements for Dail candidates, and the modification of Initiative and Referendum, were intro-

duced. These passed the earlier reading easily before Fianna Fail entered the Dail. In the Dail which convened on Oct. 11, the first complete House since the Free State was established, Fianna Fail voiced its views especially on the economic situation. Its attempt to repeal the Public Safety Act was defeated, but the Government agreed to modify the application of the measure. Notable State events of an extra-parliamentary nature were the conference of Irish and British delegates on Article 6 and naval relations, the arrival, on July 25, of Frederick A. Sterling as the first United States Minister to the Free State, and the appointment, on Dec. 15, of James McNeill as Governor-General in succession to the veteran Timothy Healy.

Emigration and unemployment continued to be serious problems. These two evils and the adverse trade balance are linked up in the controversy over Protection, which Fianna Fail champions.—Litigation over the Republican Loan of 1920 was settled. The funds in Irish banks were awarded to the Free State by Irish courts. The funds in American banks, amounting to \$2,500,000, were, on May 11, ordered by the New York court returned *pro rata* to original bondholders.—The first external loan was placed with New York bankers in December. The total loan is \$75,000,000; of the first instalment, \$20,000,000 was subscribed in Ireland, and \$15,000,000 offered in the United States. The two previous loans were wholly internal.

One of the most important ecclesiastical events of recent years was the Plenary Synod of the Irish Bishops held at Maynooth in August. The results have not been published since they have to be submitted to Rome for approval. A General Pastoral, signed on Aug. 15, was read in the churches on Oct. 2, a notable document commenting on all important phases of Irish life.

Reference has been made to the assassination of Kevin O'Higgins, Minister for Justice, on July 10. Despite all efforts, the murderers were not discovered. On July 15, Countess Markievicz, one of the remarkable leaders in the Republican movement, breathed her last. John Dillon, prominent in the older generation of patriots, died on Aug. 4. All Ireland and Catholics everywhere mourned at the death of Patrick Cardinal O'Donnell on Oct. 22.

Affairs in Northern Ireland did not proceed smoothly. Emigration and unemployment were not abated, the two principal industries of linen and shipbuilding were depressed, scandals in local government uncovered, and hostility between the Protestant majority and the persecuted Catholic minority did not abate. Resentment was expressed over the possible status of Northern Ireland consequent on the change in the King's title. The outstanding political event was the decision of five more Nationalists to accept the oath and enter Parliament. The Nationalists under Joseph Devlin, counting ten deputies, thereby became the official opposition.

Treaty with
Italy

Political
Upheavals

Economic and
Financial

Plenary
Synod

Deaths

Northern
Ireland

Italy.—There was no pronounced change in the administration of the Fascist Government. Mussolini continued to rule with a strong hand. Great insistence was placed upon the patriotic duty of productive labor. Public holidays were reduced in number, commemorative and ceremonial meetings and other events that would interrupt regular labor were frowned upon. Public works, roads, aqueducts, etc., were promoted, and private industrial development of all sorts was encouraged officially.—The "Charter of Labor," a document asserting the Fascist State's guardianship and control over industry and property was promulgated early in the year. It forbade strikes and lockouts and established special labor courts to settle controversies.—Radical changes in the electoral laws, placing restrictions on the preparation of party tickets and limiting the suffrage, were proposed to the Grand Council by the Premier.—The welfare of Italy, in the judgment of Mussolini, required that he hold the reins of government for many years to come. His successor "was not yet born."

Outside of Italy, violent anti-Fascist feeling was manifested by many political exiles and "refugees." In Paris the Italian Consul was assassinated. An attempt was made to wreck the Italian Consulate in New York by a bomb. Many Italian papers in France and elsewhere condemned Mussolini in strong terms, one even demanding his death as the price of Italy's salvation. Censorship of the press prevailed at home. Addressing the Chamber of Deputies early in the year, Mussolini declared that opposition to Fascism would die of inanition or be crushed out by the power of the growing organization. "The Fascist State," he said, "neither needs nor brooks opposition."

With the advance in the value of the lira, the foreign trade figures showed a "paper" reduction, though the quantity of both imports and exports was actually greater than in the preceding year. An adverse trade balance remained, but it was smaller than in 1926. Wholesale prices had been cut decisively, and retail prices, while lagging, had been lowered considerably. Rents were reduced by legal enactment, as were Government salaries. On Dec. 21, the lira was finally stabilized at nineteen to the dollar, supported by a strong gold reserve in the Bank of Italy, and by international credits of \$125,000,000, extended largely by English and American bankers.

The exaggerated theories of Mussolini's political philosophy, asserting the absolute supremacy of the State over the individual, were rebuked on a number of occasions by the Holy See.—The measure to suppress the Catholic Boy Scouts in the smaller cities and towns and to induct the members into the *Balilla*, a junior Fascist organization, was met by a frank protest by the Holy See. To avoid friction, the Pontiff himself anticipated the action of the Government and ordered the Catholic Scouts, organized at his instance, to disband. He further urged the Bishops

to provide through their clergy for the spiritual formation of the Catholic boys who, by membership in the *Balilla*, would not enjoy the religious influence of the Catholic Scout organization.

Japan.—Emperor Yoshihito who died December, 1926, was buried in February.—The Empress Nagako gave birth to a daughter in September.—The first elections under new general suffrage laws were held in October; about half the qualified voters balloted.—Earthquakes in March cost 3,000 lives and rendered 50,000 homeless.—A naval disaster, Aug. 24, took lives of 120 officers and seamen.—In September, a typhoon did much damage at Kumamoto, Omura and elsewhere; loss of life, 800.

In April Baron Tanaka succeeded Premier Wakatsuki. A crisis followed the failure of Suzuki and Co., exporters, with liabilities \$250,000,000. Several banks also failed.

Through emergency legislation and the establishment of a new bank with Government assistance, the panic was successfully weathered, though Finance Minister Takahashi later resigned.

On February 20, President Coolidge's proposal for a naval limitation conference was accepted.—A mission of prominent foreign officers to Moscow and Berlin in October, led by Fusanosuke Kuhara, business magnate, gave rise to rumors about a new triple alliance.—The cordiality of the Government for the Holy See was shown when the Pope personally consecrated Msgr. Hayasaka, on Oct. 30, first native Japanese Bishop. Most Rev. Alexius Cambon was appointed Archbishop of Tokyo to succeed Msgr. Rey, who had resigned during the year 1926.

Jugoslavia.—Dec. 31, Premier Uzunovitch won vote of confidence in caucus, but resigned, Jan. 28. Jan. 31, he formed new Cabinet. The Government coalition, Serbian Radicals with Croatian peasants, won the majority in the elections. Feb. 25, S. Raditch caused uproar in Parliament by producing a nude man as living proof of Government terrorism. March 3, L. Markovitch advocated plan of Danubian Economic Federation of States. March 21, Italy protested to Belgrade against warlike preparations. March 22, war talk was stilled; the Belgrade Cabinet adopted a peace policy. April 17, Uzunovitch Ministry resigned; Coalition Cabinet formed. April 11-16, Congress of Byzantine Studies at Belgrade, patronized by the King. June 18, rupture between Jugoslavia and Albania, owing to arrest of an employe (Gjurakovitch) of the Yugoslav Legation in Albania for espionage. Yugoslav Legation was withdrawn; Mussolini suspected. Embroiled politics were followed by dissolution of Parliament on June 15. Radical party was split into three parts. The Albanian Minister left. Gjurakovitch finally released. The Powers brought about an amicable settlement. Sept. 13, election resulted in victory for the

The Government

Foreign Affairs

Domestic Affairs

Finances

Home Affairs

Anti-Fascist Opposition

Finances

Religious Varia

Government Coalition. Oct. 6, assassination of Gen. Kovacevitch caused great excitement and feeling against Bulgaria. It was finally found to be the work of Macedonian comitadjis, against whose depredations measures were taken by both Bulgaria and Yugoslavia.

Lithuania.—Frequent uprisings apparently fomented by Moscow, were vigorously dealt with by Premier Waldemar. Thirty labor leaders were courtmartialed, Jan.

Troubles at Home

5. As a protest against their execution the Lithuanian legation in Berlin was mobbed, Jan. 12.—In May, General Kleszinski, arrested at Kovno for handing military documents to a Soviet agent, confessed.—In November, Captain Karsitis and a group of soldiers implicated in socialistic activities were courtmartialed and shot.

The signing of a Concordat with the Vatican in October occasioned much rejoicing.—Relations with Russia and Poland were acute and the passive "state of war" existing with Poland since 1920 when

International Problems

Vilna became Polish territory threatened to become active. The dispute was referred to the League at the December session and amicably adjusted.—Reports that Great Britain was endeavoring to secure an alignment of Lithuania, Poland and other border States against Russia, were denied at Warsaw and Kovno.

Mexico.—The religious persecution, precipitated by Calles' anti-religious decrees, in effect Aug. 1, 1926, continued unabated. The boycott, in protest against them, was retained, but in December, 1926, a group of young men, constituting the

Religious Strife

"League for the Defense of Religious Liberty," decided to take up arms. A proclamation was issued Jan. 4, declaring René Capistran Garza and José Gandara, its leaders. (The former later retired, and the latter was arrested in June by the U. S. Government.) Outbreaks immediately began and continued throughout the year in the States of Aguascalientes, Guanajuato, Durango, Coahuila, Jalisco, Sinaloa, Sonora and Nuevo Leon. An average of fifty attacks a month were made by these groups, in columns of 200 or more, poorly armed, and never constituting one large army. Failure was due to lack of money and arms. Jalisco was the leader in the revolution of the "Libertadores," as these heroic men called themselves, and here savage reprisals were made by the Government in April-May and in November. Falsely accused of being the chief of the revolt, Bishop Pascual Diaz, S. J., of Tabasco, Secretary of the Episcopate, was expelled on Jan. 10, and later all the other Bishops who could be caught were expelled in April and May. Many priests, probably fifty, were killed, and women, active in resistance, were exiled to the horrible penal colony of Islas Marias. At the end of the year there was no respite in sight, due to the unwillingness of Calles to deal with the Church officially.

The political campaign in view of next year's elections ended tragically. On Jan. 22, Congress passed an amend-

ment to the Constitution, allowing a former President to be re-elected. A party thereupon arose, the "anti-reelectionists," nominating Arnulfo Gomez and Francisco Serrano in June as candidates, while Obregon was the candidate of the "re-electionists." The campaign was bitter, and soon came to murder. On Oct. 3, Serrano was murdered with fifteen others, accused of revolt, and Gomez, who had fled, was killed on Nov. 4. Altogether the Government confessed to killing twenty-five generals and many others. The deaths amounted to close on 600. This left Obregon alone in the field.

Relations with the United States ran a curious gamut. On Jan. 1, the oil-land laws went into effect, but fifty companies, mining seventy per cent of the oil, did not submit. In February the feeling became bitter, but a wave of manufactured sentiment in the United States saved Calles, and resulted in the resignation of Ambassador Sheffield in July. Meanwhile, though much secrecy was practised, it was evident that Mr. Kellogg was putting pressure on Calles in many notes. In September, Dwight W. Morrow was named, and immediately reversed the former policy, by suing openly for Mexico's friendship. In this campaign he was abetted by Calles, who had everything to gain by it. The economic situation continued very bad, and the Mexican Government had defaulted \$2,500,000 on payment of the interest in June. A much larger deficit next year was forecast by the Mexican Government itself.

Morocco.—The year's outstanding event was the death, Nov. 17, of Sultan Moulay Youssef, who was succeeded by Moulay Mohammed his third son, age fourteen. The dead Sultan had reigned fifteen years and was regarded as a benevolent and progressive ruler.—Riffian tribes continued to harass the Spaniards reinforced by the French, with varying success. In April, Premier Rivera visited Morocco supposedly on a mission to the military bases. In August, the *Paris Matin* published documents showing that Soviet diplomats had aided the revolt and directed arms smuggling. A French-Spanish parley over Tangier broke up in an *impasse*.

Poland.—At the beginning of 1927 Poland appeared to be consciously copying Fascist models in domestic policy. Marshal Pilsudski was seeking to concentrate in his Cabinet a maximum of governmental authority and to buttress himself in office by rallying the legionary and conservative mass of opinion around a program of activity parallel to that of Mussolini. This lost for him the support of the left parties and resulted in several conflicts with Parliament. His newly acquired privilege of adjourning the Sejm was resorted to on four or five occasions throughout the year when the Opposition discussed or refused to discuss the Ministerial budget. On Nov. 3, two days after the Minister of Finance had given a general read-

Political Tragedy

Foreign Relations

Domestic and Foreign Affairs

Domestic Affairs

ing of the budget bill, Vice-Premier Bartel read the President's decree dissolving the Diet and Senate.—The financial and economic conditions showed a marked improvement. The revenues for the first half of the year indicated an excess of 150,000,000 zlotys over the budget estimates. The trade balance and the general financial condition showed an improvement over last year. This was emphasized when the Government successfully negotiated a loan with American bankers. In the spring Poland began to show a new phase of religious and patriotic development.—On two occasions the President was delegated by the Holy Father to officiate at the conferring of the red hat, the recipients being the Papal Nuncio at Warsaw, Cardinal Lauri, and Cardinal Hlond, the Primate of Poland. Premier Pilsudski is credited with the initiative in the public ceremony of the crowning of the Madonna of Vilna and in the solemn funeral ceremonies held for Juljusz Slowacki, a Polish nationalist poet. The heart of Kosciusko, the Polish patriot, was transferred from the National Museum and interred in the Cathedral at Cracow where rests the body of the Polish hero. In July an exchange of courtesies took place between the Government and the Holy See. These friendly overtures were taken as signs of good will to Catholics and opposition to the National Democratic party.

Domestic dissatisfaction with the Pilsudski Government did not lessen the satisfaction of general public opinion with the confidence shown by foreign nations towards

Foreign Relations

Poland. This was particularly evident in the German and American loans. Early in March the question of German minority schools in Polish Upper Silesia was brought before the League of Nations. Poland charged the German minority in Polish Silesia with abuse of their economic power in forcing employes to enter their children in German schools. Relations with Russia reached a dangerous pass when the Soviet Minister to Poland, Peter Lazararevich Voikov, was assassinated by a student of the Russian White School of Vilna. Neither Russia nor Poland were anxious to make of this incident a "second Serajevo," but the Soviet Government, by an hysterical communication which held a threat of war, tried to make capital of the event. The fearless reply of the Polish Premier brought the Soviets to a more reasonable diplomacy. Despite negotiations in the early part of the year between Poland and Lithuania for a *rapprochement* of some kind to terminate enmity over claims to the rightful possession of Vilna, the ancient trouble became one of the outstanding issues of the year. The question brought before the League Council directly involved little more than the rights of Lithuanian-speaking citizens in Vilna to establish minority schools and the duties of the respective Governments concerning them. The appeal to the League was inspired by Pilsudski's visit to Vilna on Oct. 8, which the Lithuanian Premier interpreted as the precursor of armed action on the part of Poland. "A state of war" existed until a resolution was finally adopted at a special session of the League on Dec. 10, which ended hostilities almost seven years to the day on which they began.

Portugal.—Several unsuccessful attempts were made to overthrow the conservative Government of General Carmona. Revolts in the garrisons of Lisbon and Oporto in February were quelled after a few days' fighting, and the leaders of the conspiracy were deported. In May, other conspirators were arrested, tried, and sentenced. The August attempt during a Cabinet meeting in Carmona's house likewise proved unsuccessful, and its leaders were deported.—The Government's efforts to borrow money abroad were blocked by the leaders of the Opposition, who notified the bankers that if they came into power they would repudiate the obligations of the Carmona Government.—Arrangements were made with Spain for concerted action against Red propaganda. The borders were patrolled with greater vigilance, and surveillance over alien suspects increased.

Rome.—Among the important utterances of the Holy See was the letter of commendation to the American Hierarchy on the work of the N.C.W.C., praising especially the activities of its Press Bureau and its service to immigrants; and the assurance of the support of the Church for the movement towards international peace. Dangerous political philosophies were pointed to as the cause of the unhappy conditions in China and Mexico. Catholic Action was encouraged and loyalty to the Holy See stressed in various messages. Grave moral dangers were pointed out, especially in the indiscriminate reading of objectionable books and papers, and in the neglect of modesty in dress.

Two new Cardinals were created in the Consistory of June 21, Cardinal Van Roey, Archbishop of Malines, and Cardinal Hlond, Archbishop of Posen. In the Consistory of Dec. 19, Archbishop Segura of Toledo, Archbishop Binet of Besançon, Archbishop Seredi of Esztergom, Archbishop Rouleau of Quebec, and Bishop Lepicier, titular Bishop of Tarsus, were raised to the purple. Cardinals Ranuzzi, Lualdi, Csernoch, Reig, O'Donnell, and Bonanzo died during the year, and Cardinal Billot resigned.—The Pope appointed Cardinal Cerretti as his legate to the coming Eucharistic Congress at Sydney, and designated Cardinal Van Roey to represent him at the celebration of the fifth centenary of the founding of the University of Louvain.

A newspaper discussion of the Roman Question aroused considerable interest during October. Evoked by two letters in the secular press, it was continued by editorials in the *Osservatore Romano*, the semi-official organ of the Vatican, and by editorials and letters in the Fascist press. The *Osservatore* made it clear that the Holy See did not look to international intervention to secure its rights from Italy, but hoped for a settlement "from the sense of justice and uprightness of the Italian people." The need of a free, bilateral agreement was stressed. The

Political Troubles

Words of Praise and Warning

College of Cardinals

The Roman Question

Foglio d'Ordini, the Fascist organ, summed up the position of the Government in the statement that the question was difficult, but not impossible of solution.

Rumania.—Premier Averescu resigned in June and Prince Stirbey's new Cabinet survived only three weeks. Jon Bratianu returned to premiership and held office despite much opposition, until his unexpected death, Nov. 24. His brother Vintila succeeded, but refusal of the Peasants' party to enter a coalition Cabinet hampered his efforts at forming a permanent Ministry.

Cabinet
Crises

July 7, the King died and his son, Crown Prince Carol, having renounced the throne, was succeeded by his grandson, five-year-old Michael I, Prince Nicholas, Patriarch Miron Cristea and Justice Buzdugan constituted Regents. Parliament convened July 25. Earlier general elections had given Bratianu Government eighty per cent of the seats. Averescu declared allegiance to the new regime and embraced Bratianu before the 300 Senators.

Ferdinand I
and
Michael I

Rumors early in the year that Carol intended to claim either the throne or a share in the Regency gained new force at his father's death and again when Bratianu died.

A month before a number of alleged Carol "ploters" had been arrested. The acquittal by court martial, in October, of former Under-Secretary for Finance, Mihail Manoilescu, tried for treason, seriously discredited the Bratianu Government. One of Jon's last acts was to promulgate a decree penalizing any propaganda against the Regency.

Carol
"Plots"

Publication in January of terms of Rumania's treaty with France made the preceding November, brought a protest from Russia, as it ended hope of Soviet accord with France to offset Anglo-Italian schemes.—Negotiations for a Concordat with Rome and a treaty with England were carried on during the year but not completed.—In February, Rumania appealed to the League of Nations for settlement of the Hungarian claim for land indemnity. Following the report of Sir Austen Chamberlain to the League Council in September, there was a clash between M. Titulescu and Count Apponyi over the application of Rumanian land legislation to Hungarian landowners in territory ceded by the Treaty of Trianon.—Violent anti-Semitic outbreaks occurred in December in Transylvania; they threatened for a time international troubles, cost the Government much in indemnities and were followed by court martial of nearly 400 students.

Foreign
Affairs

Russia.—Jan. 27, War Minister Voroshilov urged the Air League to militarize the country. Feb. 18, the Metropolitan Sergius was jailed by the Government for refusing to excommunicate exiles. Feb. 16, an anti-British campaign was launched in the Moscow press. March 3, a telegram reported intercepted from Moscow to Soviet consulates in China, with instructions to carry on anti-American as well as anti-British propaganda. March 8,

Soviet
Terrorism

Soviet press agents expressed fears of an anti-Soviet bloc engineered by Great Britain. April 10, the All-Russian Congress took place in Moscow. The Presidium was elected April 27. During May and June Communists were executed at Kiev, Odessa and elsewhere. At Leningrad workmen were shot without trial, and twenty were executed in Moscow for alleged connection with the British mission: action was denounced in England and by the *Osservatore Romano* but defended by *Izvestia*. May 31, L. Trotsky and M. Vuyovitch were censured by the Comintern for breach of party discipline: June 9, reprisals began against the assassination of M. Voikov, Soviet Minister to Poland. 100 persons put to death. July 20, Stalin returned to Moscow. July, August and September saw continuation of the terrorist executions. Sept. 25, four young monarchists sentenced to death in Leningrad. Sept. 30, Trotsky and his aide Vuyovitch were expelled from the Central Committee of the Third International, along with Prof. Preobrazhensky and other former prominent leaders. Oct. 13, some of these former leaders along with forty others were expelled from the Communist Party. October 24, Trotsky and Zinoviev were expelled from the Central Committee and the Central Control Committee of the Communist Party. Violent altercations ensued. Nov. 7, the Tenth Anniversary of the Communist Revolution was celebrated with a magnificent parade in Moscow. Trotsky and Zinoviev were excluded. Nov. 15 Kamenev and others of the Opposition expelled from the Committees, finally expelled from the Party itself.

South America.—Strained relations between the Government and the Holy See because the latter had refused to appoint to the archbishopric of Buenos Ayres the Government's nominee, were adjusted by the withdrawal of the candidate named and the proposal of a new nominee, who was confirmed by the Holy Father. Subsequently the Government raised its legation at the Vatican to the rank of an embassy, a step taken by Colombia earlier in the year.

Argentine

On Feb. 20, Don R. J. Freyre was transferred as Bolivian Minister to Spain from Washington.—During spring, Mr. E. W. Kemmerer visited the country on a mission of fiscal reorganization.—In July a Communist plot to oust President Siles was thwarted.—A revolt among the Quichua Indians in August, apparently promoted by the Communists defeated in July, was also quelled.—A rupture in relations with Paraguay threatened when troops were sent to the border consequent on a boundary dispute in the Chaco oil region.

Bolivia

In February, Federal troops defeated rebels after two battles at Matto Grosso; thirty-eight killed.—The country was much disturbed by Communist agitators and on Aug. 14, President Luis signed a law for their suppression.—Reorganization of the monetary system and a plan to restore the gold basis was effected, and important loans negotiated in the United States.

Brazil

In a drive against Bolshevism, Gen. Carlos Ibañez, Minister of War, forced a Cabinet resignation in February, and took the reins into his own hands. Subsequently many radical leaders high in civil positions were exiled to Mas-a-Fuera. Overriding orders of the Supreme Court Ibañez deported former Premier Vicuna and others. Thereupon President Figueroa-Larrain resigned and Ibañez assumed the Presidency.—Proofs were uncovered that Reds in the country were working under orders from Arcos, Ltd., London.—In April, the teaching of religion in the public schools was suspended. Priests were also discharged from posts as army chaplains. Thus the 1925 Constitutional Reform was enforced. On the other hand, the anti-clerical activities of former President Alessandri came to a halt when along with other radicals he was exiled in October. They took refuge in Buenos Ayres.—Violent earthquakes in April did serious damage at Santiago, Valparaiso and elsewhere.—The Tacna-Arica *status quo* continued. Changes in Chile's diplomatic service at Washington when S. Davila succeeded S. Cruchaga were attributed to latter's disagreement with Government's Tacna-Arica policy.—Treaties of amity with Turkey and Italy were effected.

There was a reorganization in Ecuador's finances following Mr. E. W. Kemmerer's visit in April.—Anti-clericals became active in September. A decree for stricter enforcement of anti-religious laws was published. Following deportation of some foreign priests charged with revolutionary movements, all foreign clergymen were forbidden to enter the country.—Much progressive industrial and labor legislation was enacted during the year.

Sacasa's rebellion against President Diaz, carried over from 1926, came to a head when American marines landed in January, and British and American ships harbored in Nicaraguan waters. In May, Mr. Henry L. Stimson effected a truce by complete disarmament on both sides, participation by Liberals in the Diaz Cabinet and a 1928 election supervised by Americans. By June 6, nearly all arms had been turned over and five Liberal Governors had taken office to serve under Diaz. The Liberals protested that they accepted the arrangement under compulsion. Evidence showed that Sacasa's party was substantially helped by Calles. In a plea to Cardinal Dougherty, the Archbishop of Managua asked prayers that the anti-Catholic activity of Mexico should stop. Both Moncada, ex-Liberal General, and Chamorro, Conservative, were visitors to Washington in the Fall.

The National Assembly, Jan. 26, virtually killed the proposed treaty with the United States, when President Chiari was asked to appeal to Washington for further conferences as the terms proposed were considered to reflect on the dignity of the country. European press influence was blamed for the United States attitude.

Intimations in President Leguia's speech on New Year's were followed, Jan. 17, by announcement that the

Government rejected Secretary Kellogg's proposal to settle the Tacna-Arica trouble by ceding both provinces to Bolivia. In September, the Government announced that it would refuse a proposal from Chile that President Coolidge withdraw as mediator. It also intimated opposition to any interference by the League of Nations in Latin America problems.—Red drives during the summer ended in many arrests.—On the occasion of the Eighth Apostolic Provincial Council the Government was host to the Apostolic Nuncio and the Hierarchy at an official dinner and otherwise manifested its good will.

Dr. J. Campistegui was chosen President, Feb. 22, in a contest with Dr. L. A. Herrera.—Active Communist demonstrations occurred during the summer at Montevideo and elsewhere, mostly protests against the Sacco-Vanzetti case. The Chamber of Deputies appealed to President Coolidge on behalf of the condemned men.

Spain.—In the face of violent criticism from his political opponents at home and abroad, Premier Primo de Rivera has been working for industrial progress and political reorganization. Foreign capital has been welcomed, railroads and highways extended, oil resources and hydro-electric projects are under development. Strict economy in Government administration has been insisted upon.—The National Assembly, an advisory body to aid the Government in framing a new Constitution, convened early in October. The Premier promised that the new Constitution would be presented for approval to a parliament elected for that purpose by universal suffrage.

Chiefly due to the efforts of the late Cardinal Reig and other members of the Hierarchy, Catholic Action has been making progress. Its farm and labor branches are spreading, and the work of consolidation and nationwide organization progresses. Efforts are being made to organize Catholic employers of labor.—An impressive demonstration of the spirit of faith was the week of devotional exercises held in Madrid in honor of the Holy Eucharist, to commemorate the fiftieth anniversary of the Spanish Society for Nocturnal Adoration, which has over 100,000 members, representing all classes of society, with groups in nearly every town.

Turkey.—At the National Assembly, at Angora, Oct. 14, President Kemal's address, 400,000 words, reviewed his administration since the armistice; enthusiastically received.—Oct. 28, the first general census of country was taken. All business was suspended and except the 50,000 census officials, everybody was compelled to remain indoors.—Three days later Kemal was re-elected President. In August, the President paid his first visit to Constantinople since its abandonment as the capital for Angora. While returning home an unsuccessful attempt was made to dynamite his train; five Circassians arrested.

Peru

Uruguay

Government

Social and
Religious
ActionThe
Government

Nicaragua

Panama

League of Nations.—The Council met for its forty-fourth session on March 7, under Dr. Stresemann, German Foreign Minister, as President. An industrial health committee was proposed by Sir Austen Chamberlain. M. Titulescu, of Rumania, defended his country against Hungarian complaints concerning the application of land laws. The question was referred to a committee. March 8, the question of German minority schools in Upper Silesia was brought up. The Germans were finally upheld in the school question, except that the matter of Polish speaking children was referred to a mixed tribunal. On March 8, Italy signed the treaty of Paris with Rumania granting the latter Bessarabia. March 12, the Sarre Valley question was adjusted in a few hours. The League plan of handling opium traffic was agreed to by Persia.

The Preliminary Conference for Armament Limitation met March 21. A draft convention was presented by Lord Cecil, and another submitted by M. Paul-Boncour.

England looked for small cruisers, France for global tonnage. On March 25, the conflicting views created a gloomy outlook. Cecil's plea for abandonment of conscription made on March 28 was rejected. The opposition was led by France, though supported by Count Bernstorff. The question of army reserves was debated. Gibson opposed the inclusion of trained reserves from the eventual treaty. April 2, the Air limitation issue was debated. Gibson offered a proposal on publicity on naval effectives and limitation of ships by categories as hope of compromise. By April 11, the Conference was practically broken down as result of rejection of French thesis on naval limitation by Britain and Italy.

A thousand delegates gathered at Geneva for the International Economic Conference, May 4. Three main bodies, commerce, industries, and agriculture, were settled upon. It was agreed that there would be no industrial line-up of Europe against America. The Soviet representatives proposed that all war debts be canceled, and all immigration barriers destroyed. Sweden and Switzerland on May 14 attacked American factory inquiries in other countries. The Russians prepared a resolution asking that the Conference admit that Communistic and capitalistic systems can collaborate; they threatened to quit if it failed. In compromise resolution on May 20, the conference recognized the dual regimes merely as existing. Following recommendations were made: Identical tariff systems; no undue import and export duties on raw materials; no discrimination in export duties; nationalistic policies deplored; compromise agreement on cartels.

The forty-fourth session of the Council met on June 13. Canada, Cuba, and Finland were elected to non-permanent seats in the Council. On June 20, the Coolidge Conference for Limitation of Naval Armaments convened at Geneva. A divergence of views appeared at once. The United States stood for the application of the 5-5-3 ratio

as agreed upon at the Washington Conference, and stood for total light tonnage not over 400,000 at the very outside. Great Britain wanted a much higher figure. Japan sided with the U. S. The difficulty in the conception of naval parity was unsurmountable. The British wished small cruisers and six-inch guns. The Conference ended August 4 with "no mutually acceptable plan." Lord Cecil resigned as a result. Henri de Jouvenel also resigned from the French delegation, accusing Briand of not submitting major matters to the League, but having them decided in private conferences. Briand made a fervent appeal for peace at a luncheon and in the Assembly.

The Eighth Assembly of the League met Sept. 5. Alberto N. Guani of Uruguay was elected President. Disarmament was brought up. Poland advocated outlawry of war; Norway, an optional draft for compulsory arbitration. Van Blokland of Holland wanted to revive and revise the

Protocol. Great Britain refused to accept further obligations. The graduation of security pledges according to regional conditions was proposed. The dividing issue seemed to be French concern for security versus German desire for disarmament. Hungary and Rumania clashed over the application of the land-laws for Hungarian nationals in Rumania. The Preparatory Disarmament Commission was called upon to hasten the program for an international conference on the reduction and limitation of armaments. Progressive extension of arbitration was recommended. A formal resolution was passed prohibiting aggressive war. Better means of communication were recommended for the League. The German Foreign Minister elicited great applause by signing the compulsory arbitration clause on Sept. 23. Sept. 9 Germany was admitted to the Mandates Commission, and Herr L. Kastl was appointed a member of the same. Codification of international law was provided for, and steps were taken towards the financial reconstruction of Greece and Bulgaria. The Assembly accepted Sept. 13 a gift of \$2,000,000 from John D. Rockefeller for a new library for the League.

The Preparatory Disarmament Conference met on Nov. 30, but almost immediately adjourned. The Soviets made a plea for the immediate abolition of all armed forces and means of security. At the recommendation of M. Paul-Boncour, a special committee on security was appointed. The forty-eighth session of the Council, which opened on Dec. 5, took under advisement the dispute between Poland and Lithuania. Premier Waldemaras of Lithuania arrived at Geneva Dec. 4. Great Britain, France, Germany and Italy demanded that the "state of war" should cease, but agreed that the crucial question of Vilna should be taken up later. Mutual complaints were filed. Premier Pilsudski of Poland placed before M. Waldemaras the alternative of peace or war. Peace was chosen, and direct conference began. This was regarded as a triumph for the League Council.

Forty-fourth
Council
Session

Armament
Conference

Economic
Conference

Naval
Conference

Eighth
Assembly

December
Council
Session

AMERICA

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No Thorns in Our Cushion!

READERS whose temples are powdered with the silver of years and wisdom will recall that Thackeray entitled one of his most delightful essays, "Thorns in the Cushion." Like other editors in those mid-Victorian days, he referred to a cushion and not to a tripod, and at times his cushion was an uneasy seat. Yet, taking them all in all, he found pleasure in his editorial experiences. If they disclosed a rich vein of folly in mankind, they also allowed him to believe that most people were kindly and even generous.

Our own experiences parallel what we take to be Thackeray's. Now and then there is something like a thorn in our substitute for a cushion. But not often. Our correspondents bring us so much pleasure that we are wont to consider them collaborators rather than subscribers. Their praise at times embarrasses, and their criticism is usually couched in terms that enhance its wise counsel. We take this occasion to thank them, and to wish them everything that is good.

But occasionally, it would seem, we are a trial to some readers. "What you published last week," writes one, "is pure and unadulterated Socialism." We hurry to the file, to discover that what disturbed this timorous and most orthodox one was merely a re-statement of the defense by Leo XIII of the worker's right to join the union of his choice. "Have you at last," asks another—and this is indeed a cruel cut—"succumbed to the lures of Capital?" Again a hasty reference, and we find that to the employer's right to protect his property by just means, we have applied the Leonine principle, "Rights must be religiously respected wherever they exist." "What are you, anyway?" queries a third correspondent who writes from the I. W. W. headquarters in Denver. "Socialist, wobbly, capitalist, or what have you?" Probably it was an elder brother of this interrogator who some years ago, after reading an article in AMERICA mailed its Jesuit

author a neat certificate, duly signed, of membership in the I. W. W.

No, we are none of these things. The terrible truth, if it must be known, can be expressed very briefly. We put it in a phrase which we nailed many years ago to the masthead.

AMERICA is "A Catholic Review of the Week."

Italics can lend the term "Catholic" no valued emphasis. If we are not, mind and heart, Catholic, we have no reason to exist.

The moment we find out that we cannot think and write as Catholics, we shall fold our tents, and steal away to a long period of penitence in the most rasping sackcloth and grittiest ashes we can procure.

A Terrible Secret

THE secret is out. The worst is known. We are not Socialists, Syndicalists, or Communists. Nor have we a little Capitalist in the house. We are not Democrats or Republicans, and we need hardly remark that we are not Prohibitionists.

We are Catholics. Not "fervent Catholics," who write to the newspapers exposing the errors of the Church, nor "titular Catholics" who can distinguish High Mass from Vespers only with difficulty; but merely poor Catholics who prefer to think of God's mercy rather than of His justice, and who in our humble way are trying to make the Revelation committed to His Church, better known and understood.

That is why with equal impartiality and undisturbed consistency we can lay the thong to the capitalist who slowly murders his underpaid workers, and to one of those workers who lies in ambush to murder the capitalist rapidly with a shotgun.

None are so free as those whom the truth has freed.

As Catholics, first, last, and always, we trust that we shall ever remain close to the source of truth, the Catholic Church, mother and teacher, by Christ's decree, of all men.

We have no "strings," no undisclosed obligations. To all and sundry, who, sated with the cynicism of a mercenary world, believe that all things have a price-tag, we serve notice that not all the money in all the treasuries of the world can buy as much as one line in this Catholic Review of the Week, or keep one line out.

Our sole purpose is to publish the truth in accord with the dictates of justice and truth.

But let us follow Touchstone and grow to an instance.

Every man who is in his senses, has a philosophy. It may be a rational, consistent, adequate body of principles and legitimate deductions. Or it may be a matter of tags, a mixtum-gatherum, but a philosophy for all that, since it supplies its owner, at least for the time, with a code of thought and a guide to action.

At the present day, one philosophy appears to dominate the non-Catholic world. The ascetic calls it "worldliness," since it is the synthesis of the manifold evils, named by Holy Writ "the world."

The philosopher follows along with the ascetic. He speaks of "secularism," although he realizes that the term is not wholly adequate. What he visualizes is a body of precepts consistent only in this that they eliminate a Creator and Ruler. Probably, then, secularism is, fundamentally, the substitution of self for God.

Obviously, this philosophy is as old as error. But at no time in the history of the world has it known so many skilled and powerful propagandists. It has destroyed the concept of the natural law and its obligations, and has made the individual the sole and infallible judge of right and wrong. It has invaded the school to expel religion, and society to set up an utterly erroneous concept of the rights and powers of the State. One philosophy alone today presents a consistent and unwearied opposition: the philosophy taught by the Catholic Church.

Our Aim

NOW the chief aim of this Review is to set forth without compromise or evasion Catholic principles. As we wish to bring these principles into American life, so we also desire to imbue our non-Catholic and Catholic fellow-citizens with the true spirit of Americanism.

That spirit we conceive to be "Liberty and freedom, subject to the rule of justice and charity."

Our aim explains why this Catholic Review has perseveringly fought for the maintenance in their integrity of the ground-principles of the Declaration and the Constitution: for local self-government and against centralized bureaucracy; for the establishment of the State contemplated by the Fathers, who held that the American Republic could not be long preserved except by a people who revered religion and directed their lives in accordance with a moral code founded upon religion.

It explains our insistence upon the duty of the State to foster and encourage religion and morality, but never to encroach upon the sphere in which religion is supreme.

It explains our denunciation of the heresy that the State can have no morals; that it is bound only by the inhibitions imposed by a majority; and that it is the source and sanction of all rights and duties.

It explains why, with Leo XIII, that peerless exponent of the rights of the poor and the workers, we demand that labor's rights be scrupulously respected, and that the State, while avoiding paternalism, shall shield the worker against oppression, and protect the least of his legitimate claims.

It explains, this aim of ours, our insistence upon individual responsibility, founded on the natural law, Divine Revelation, and the teaching of the sole custodian of that Revelation, the Catholic Church.

It explains, if explanation be needed, why even at the risk of offending pious ears and ears by no means pious, we have fought against those frightful recrudescences of pagan immorality, divorce and contraception, which destroy the moral sense of the individual, pollute honorable marriage, destroy the home, and lead to the downfall of civilized society.

It explains why, in season and out, we have supported without fear or favor, the Catholic school, the one agency in this country of ours which, like the Church, will never make peace with the un-American, anti-Christian philosophy of secularism.

Our battle is not against airy phantoms. Modern American education, influencing nine out of every ten American children, citizens of the future, is secularized. Hardly a non-Catholic college or university in this country teaches the doctrine of natural rights. False political liberalism menaces our institutions at home. A theory of government which replaces the eternal principles of justice by the contemptible shifts of expediency, countenances at our very doors the most unspeakable outrages against humanity. In Mexico and in Russia, in the camps of the I. W. W., in the ranks of the shallow-minded intelligentsia, and in our university lecture-rooms, the principles of religion and morality are flouted. For liberty, secularism gives libertinism, and its votaries rush on to destruction.

No, our striving is not against airy figments, but against that diabolism which in the great Apostle's time, strove to dissolve Christ. We face the conflict cheerfully. We may fall, but our principles are worth dying for, and our cause can never fail.

The Rejected Prayer Book

WE cannot help feeling a certain sympathy with the aged Anglican Archbishop of Canterbury, and his like-minded associates. When after a debate that can only be described as grotesque, the House of Commons rejected the amended Prayer Book, the work of years was undone. It need not be assumed that what the Anglican prelates hoped for was personal or factional victory. Let us suppose, rather, that their whole desire in revising the Prayer Book was to conform more closely to the wishes of Our Blessed Lord. Prostrating, indeed, must their dismay have been, when they saw their fondest hopes ridiculed by such eminent judges of Christian doctrines as the radical, Saklatvala, and finally destroyed by an assembly of laymen, acting in the name of a secular Government.

We do not, of course, admit that the amended Prayer Book could have brought the members of the Anglican Establishment one step nearer to the Deposit of the Faith. The revelation of Christ Jesus, made in substance once for all some nineteen centuries ago, needs not to be promulgated by a series of compromises, of which all must be submitted for approval or rejection to a secular Government. Whatever method the Saviour of the world may have chosen for the strengthening of His people in the Faith, it is quite inconceivable that He selected as the supreme arbiter in faith and morals a political majority in the British House of Commons. There is no evidence that He did. The assumption is too extraordinary to merit serious consideration. Yet the experiences of those days in December may yet force the Archbishop and his followers to admit that what the rest of Christen-

dom considers an absurd assumption, is sober fact in Great Britain. The Gorham judgment is repeated. Once more is it affirmed that what the members of the Establishment may, or must, or must not, believe, and how they shall pray, is determined by Parliament acting through a political majority. And once more does the world see that for all its assumption of spiritual authority, the Anglican Establishment is as truly a secular establishment, functioning under Parliament as is, for instance, the Post Office.

Will this revelation open the eyes of Englishmen to the truth?

One would have thought that this effect would be wrought by the sight of a Church, by supposition Christian, which has long retained among its official teachers, men whose belief cannot possibly be reconciled with the Gospels or the Creeds. Bishop Barnes, by his denial of original sin, necessarily denies the Redemption, since if there was no offense there need be no reparation. Obviously, too, the Bishop's position implies a complete denial of the purpose of the Incarnation, and of the sacrificial office of the Eternal Priest, Christ Jesus. Yet the sole stir caused by the Bishop's scandalous pronouncements was a feeble protest from the Archbishop of Canterbury, and a rejoinder in which the Bishop plainly told the Primate that he was intruding.

We shall best aid our Anglican brethren, not by false concessions, but speaking the truth strongly: and most of all by praying that where we, by God's mercy are, they one day may be.

Colonel Lindbergh in Mexico

THE Buffoon having returned, his place as aide to our Ambassador at Mexico City, has been filled by Colonel Lindbergh. Such, at least, is the commission given him by an hysterical press.

The young man appears to be enjoying himself. At least that is the inescapable inference from the letters appearing under his name in the *New York Times* for the last ten days.

Colonel Lindbergh writes that he is very anxious to have more Americans visit Mexico. It is a country smiling with prosperity and joy.

But about twenty-two million American citizens would not be allowed to remain in Mexico unless they gave up their right and duty to receive the Sacraments and to hear Mass. Further, of these twenty-two million Americans, some twenty thousand American priests would be shot if they attempted to minister to the people, or even teach a little child to say its prayers.

For about one-fifth of our people, a visit to Mexico would be a harrowing experience.

The Colonel is pleased with everything he has seen, or been permitted to see. Perhaps the reservation is necessary. The Mexican orchestras are delightful, the dancers graceful beyond any he has ever viewed, the bullfights exhilarating, and the country is so beautiful that he proposes to visit as much of it as possible.

Applauding this resolution, we suggest an itinerary.

In any city in Mexico, Colonel Lindbergh can visit churches, reared to the glory of the Living God, now empty, plundered, and desecrated. In Mexico City itself, there are a thousand monuments to the triumph of tyranny and the destruction of what Americans cherish as civil and religious freedom.

In Union de Tula, Jalisco, he can probably view what is left of the Convent of the Perpetual Adoration. The Superioress, a cloistered nun of advanced years, was shot. The fate of the Sisters was so horrible that Colonel Lindbergh will pale with horror when he hears of it, and flame out in anger.

Along the road between Palmira and Tecototla, Father José Sanchez was hanged. In Chalchihuites Father Luiz Batis was tortured to death. Near Leon, Father Andres Zola, a young Spanish priest, was first tortured and then shot. In the very City of Mexico itself, Father Pro, accused of conspiracy, but given no trial, was brutally murdered by the hired assassins of Calles.

But why lengthen the list? Within a brief period thousands of Mexican citizens have been shot, burned, tortured, and buried alive—in the name of freedom and civilization. Among them were priests and nuns, old men and young, mothers and daughters—and of these last some were reserved for a lingering fate far worse than death.

We trust that Colonel Lindbergh will not be so overwhelmed with invitations to banquets and bullfights that he will be unable to include in his itinerary the few locations we have suggested. A report by him would be enlightening. But it is not probable that he will make it. There is a reason.

Who is exploiting this young man? And why?

The Teacher and His Degree

THE President of Columbia University is almost as cruel to the graduate student as is Dean Woodbridge of the same institution. The Dean, it will be remembered, wrote that only thirty-five per cent of the graduate group were fitted for the work they were trying to do. Even of these, only about one in four, he added, would ever do anything that the college would care to remember.

One of the higher degrees from a good university means much, no doubt. But are we not making too much of the doctor's degree for teachers, and too little of the doctor's ability to teach? *Doctor* originally meant one who knew his subject and was able to teach it to others. Today, however, many a college fights for the services of a savant with both the higher degrees, only to discover that as a teacher he is a total loss. He may *know*, but he cannot *do*.

Teaching is both an art and a science. Technical courses may provide the aspirant with the necessary science, but no course yet devised equips him with the art. A B.A. who can stimulate and inspire is a far more valuable asset to a university than the dry-as-dust pedant with an armful of sheepskins.

The Papacy in the Year 1927

JOHN LAFARGE, S.J.

THE close of the year 1927 brings to an end another chapter in the pontificate of Pope Pius XI. What progress has the Holy Father made with his great plans for the good of the Church and humanity? To answer this question is to pass in review the whole history of the Church during this time; for the Holy See, besides governing the Church, may be likened to a great mirror, in which the fortunes of Christendom are reflected.

Nevertheless, nearly every public event concerning the Holy See that has been known more than locally during this past year, and practically every one of its acts that has excited general attention, has derived special interest from a problem which seems to be more and more absorbing men's minds: that of the relation of the Universal Church to the different nations.

How is the one, world-wide Church to be adjusted to the conflicting national, local and racial groups that divide Christendom or stand as barriers to its extension? The most heated question that has confronted the Holy See since the World War, that of the *Action Française*, turns in great measure on the point of true *versus* false nationalism. In our own country this is made "the" Catholic issue, at least by the politicians, and next year we shall probably hear no end of it. The King of Spain visited the Holy Father in recent times. This year King Fuad of Egypt called upon him on August 8. He received the American Legionnaires, much to their delight and to the anxious questioning of self-styled "patriots" at home. What does all this mean in international terms? Lithuania and Poland are at "war," and the Holy See is at peace with both: it establishes new dioceses in Lithuania and elevates Msgr. Hlond to the Cardinalate. The Holy See concludes a treaty with France assuring her representatives in the Orient where a French religious protectorate exists of certain liturgical honors sanctioned by custom. Yet the anti-religious policy of the French lay-school system calls for the reprobation of the French Hierarchy.

How can so complex a world of situations be met? If we look back on the action of our Holy Father during this past year, we see that he has met the task of adjusting the Church to nations and nationalism along three great lines of procedure, which may be summed up as a renewal of faith, of hope and of Divine charity. The deep-seated evils that upset the social order come ultimately from the decay of these supernatural virtues. With their restoration comes the restoration of that great ideal which Pius XI has set as his goal, the peace of Christ in the Kingdom of Christ.

The earliest events of the year showed the Church as the teacher of doctrines which bring order and light into a world troubled by political and national enmities. On

Jan. 1, Msgr. Maglione, Apostolic Nuncio in Paris, in his greeting to the President of the French Republic, expressed the enthusiastic adherence of the Holy See to the program of international peace advocated by the Foreign Minister of France, M. Briand, and pursued under many difficulties by the League of Nations.

But in order to achieve this peace amongst men, the wheat must be winnowed from the chaff, and Catholicism freed once and for all from any semblance of countenancing naturalistic and materialistic doctrines which only serve to stir up discord and hatred among men. Just as the first act of the year 1927 was to proclaim the doctrine of peace, so almost the last act of Pope Pius XI, in the preceding year, on Dec. 29, 1926, was to promulgate, with the addition of his own sanction, the condemnation drawn up by Pope Pius X on Jan. 29, 1914, of the subversive and poisoning doctrines of the *Action Française*, the party and the journal, directed by the brilliant leader, Charles Maurras.

The contrast between the bitter resistance displayed by many of the partisans of the *Action Française* and the ready and loyal adherence to the Pope's directions, given with great patience and forbearance, as shown by the French Hierarchy and clergy, as well as by the vast body of the French Catholic laity, demonstrated how truly the Holy Father had unmasked a far-reaching evil. On Jan. 1, the Holy Father welcomed to Rome the young French students, and assured them of his deep affection for France. On March 19, a declaration was published in *La Croix*, of Paris, of the entire French Hierarchy, adhering to the decision of the Holy See with regard to the *Action Française*. Owing to its total unwillingness to heed the infinitely tactful and kindly warnings of the Holy Father, the paper, *l'Action Française*, was put on the Index of forbidden publications by the Pope on Feb. 2. On the other hand, many protestations of loyalty to the Holy See have been made by Royalists throughout the year.

During the year 1927 the Catholic doctrine of the relations of Church and State was discussed as well as illustrated by occurrences as much as in any year of this century, if we except the crucial events of the World War. The withdrawal of the Papal Nuncio from Prague had brought genuine distress not only to Catholics, but to many of the well-meaning non-Catholic elements in Czechoslovakia. The negotiations for the restoration of diplomatic relations with that ancient Catholic country not only showed a wonderful change of heart in recent years from the bitter "Away-from-Rome" sentiment that existed directly after the war, but illustrated also Catholic teaching on education, nationalism, and other essential matters. Similar instances were afforded by the negotiations of the Holy See with Prussia for a Concordat, and

with the German Reichstag, with Rumania and Jugoslavia, relations with the new Polish Republic, etc.

On Jan. 5 the Nuncio to Poland, Msgr. Hlond, received the Cardinal's biretta from the hands of the President of the Republic. By this revival of the ancient privilege accorded to the Emperor of Austria and the Kings of Poland, France, Spain and Portugal, the Holy Father expressed to his successor in the Polish Nunciature his profound appreciation of the importance of that country for Catholicism.

The cordial support also given by him to Msgr. Ruch, the patriotic Bishop of Strasbourg, as well as the condemnation of the Separatist leaders in Alsace, showed the determination of the Holy See to maintain the true national interests of the French and Alsatian peoples.

The establishment of the new Czechoslovakian College in Rome was an immensely important step in the work of spreading the scholarly knowledge of Catholic doctrine throughout all of Europe. Future years may show that this was one of the most fruitful acts of the pontificate of Pope Pius XI.

But there was no need to go abroad to illustrate the true position of the Church, with regard to the modern State. The new Fascist State in Italy brought such questions sharply to the fore. Even the long-vexed Roman Question was raised again, though only to result in a re-affirmation of the Pope's rights to complete temporal independence. In spite, however, of the increase of friendly relations between the Holy See and the present Italian Government, in spite of all that Premier Mussolini has done to honor the Church and establish religion and religious teaching, the Holy See maintained inflexibly the Catholic position of complete independence of the things that are Caesar's from the things that are God's, even at the cost of great suffering. And the close of the year 1927 sees the position of the Church defined with greatly increasing clearness.

The efforts, however, made by Mussolini to counteract demoralizing influences were strongly seconded by the Holy See, which issued on May 10 instructions to all Catholic Bishops of the world to combat immoral and sensuous literature, and on May 26 issued a protest against some of the prevailing abuses in the matter of dress.

While committing the Church to no one form of government, but leaving to each people the task of settling its own political affairs, the Holy Father denounced Communism as a common enemy of all nations, and pointed out the condition of Mexico as a demonstration of the havoc wrought by it.

Passing, however, from faith to hope, we find during this past year an encouragement and actual furthering of so many good works that in our space we cannot make even a summary of them. New foundations for studies, science and art alone form a catalogue: a new library built in the Vatican Garden; the new Vatican Seminary; the new Residence of the College of the Propaganda and the North American College; the homes provided for the new Institute of Sacred Archeology,

the Pontifical Institute and the new Russian College;—not to speak of the entire reorganization of the Vatican Library in collaboration with American experts.

The idea of "Catholic Action" underlies a great proportion of the undertakings set on foot this year in nearly every country, or which received special approbation and blessing. In every pronouncement moreover, the Holy See has made it plain that in no way should Catholic activities, as such, be identified with political movements, but that the good of the country as a whole, and of all classes of citizens irrespective of partisan affiliations, is the goal of the charitable and social works of the Church.

How deeply the heart of the Holy Father is set on peace as a great objective in the social order is shown by the pleasure with which he welcomed President Coolidge's proposal for disarmament on Feb. 11, and his co-operation with the plans of President Nicholas Murray Butler in the latter's work for peace, as well as the urging of peace in Austria on July 17.

Yet not in mere theories or man-made plans, but chiefly in direct personal contact with Christ the Prince of Peace, especially in the Sacrament of the Holy Eucharist, as the world-wide bond of men, does the Pope see the greatest hope of the actual fulfilment of "peace on earth to men of good will." The raising to the altar of Blessed Alain de Solminihac recalled too our need of heavenly intercessors.

Still more difficult would it be to recount all the events that have proved to the world the charity of the Father of Christendom for his flock. For Mexico only sympathy could be expressed, and the firm hope conceived, in the words of the Pope's Encyclical of the preceding year, that "calm will follow this tempest of hate."

As a compensation, however, for his powerlessness to remedy matters in Mexico the Pope was able to carry out the first steps in his great program of reconstructive charity in the Near East and Russia, through the Near East Welfare Association mentioned elsewhere in this number. Moreover, in all instances where the Holy See has come to the aid of suffering humanity, as in the \$100,000 sent this year to the flood sufferers in our own Southern States and the \$50,000 sent to the victims of the Palestine earthquake, the Pope has taken the occasion to point out that Catholic charity is not to be confined to Catholics but embraces all men, without regard for race, color or creed.

As to the Far East, the consecration, on the Feast of Christ the King, by Pope Pius XI himself of Msgr. Hayasaka, first native Japanese Bishop, was an extension to that land of martyrs of the principle already inaugurated in China, whereby the foreign mission lands are one by one to pass into the hands of their own children, so that the final balance may be struck between the Church as truly one with every land and the legitimate customs, traditions and aspirations of every nation and race of men, and the character of the Church as the undivided mystical body of Christ, the common spiritual home of the whole human race, under one visible Head.

The Battle of Peace in 1927

JOSEPH F. THORNING, S.J.

IN his Christmas message to the world at the close of 1926, Albert, King of the Belgians, declared: "The peace of the world can be insured only by the universal good will of the peoples, and this good will depends largely on the ability of these peoples mutually to understand one another."

Accepting understanding as the test of peace progress we may ask what concrete advance has been made toward this goal in the past twelve months. It is the writer's opinion that mutual understanding is reflected in—

1. International treaties, proposals and conferences,
2. Limitation and reduction of armaments,
3. Efforts to adjust disputes among the nations.

In the field of international treaties and proposals there was during 1927 a distinct trend toward compulsory arbitration of all disputes. The year had hardly begun when Sweden exchanged final ratifications of treaties for unlimited arbitration with Norway, Austria and Poland. Nowhere in these agreements do we find the usual "jokers" about "vital interests" and "national honor." Where questions of "domestic interest only" are excepted, The Hague tribunal will rule as to what constitutes "domestic interest." These engagements represent a notable advance upon conventional treaties of friendship and arbitration.

The movement received further impetus when, on the anniversary of the United States' entry into the World War, Foreign Minister Briand of France committed his Government to the negotiation of a treaty which would "outlaw war as an instrument of policy between the two nations." Of the several draft treaties designed to embody M. Briand's proposal that of Professors Shotwell and Chamberlain has attracted most attention. Shorn of technicalities it stands for three main principles: 1. The renunciation of aggressive war (or war as an instrument of national policy) but expressly legitimizing national defence; 2. The definition of legitimate defense by the provision that the attacked party must offer to submit the dispute to court, arbitration, or other established institution of settlement (this by implication is meant to define aggression); 3. The refusal to aid or abet the aggressor State. Although President Coolidge has expressed misgivings that such a measure might deprive Congress of its constitutional authority to declare war, members of both Senate and House have prepared resolutions urging acceptance of M. Briand's proposal. Senator Borah has also given notice that he will revive his resolution calling for the outlawry of war.

Other schemes to outlaw war imparted a high element of interest to the Eighth Assembly of the League of Nations when it convened on September 5. Both the Dutch and Poles started an agitation for the resurrection of the Geneva Protocol in such form as to convert the

League into a kind of super-state for the organization of war on war and to stereotype once and for all the existing frontiers on the east as well as on the west of Europe. But England, sensing new responsibilities, balked, and Chamberlain declared that those who desired Great Britain to accept the Protocol desired the destruction of the British Empire. In other words, Great Britain does not relish further obligations to preserve the *status quo* on the Continent. M. Sokal, after communicating with Warsaw, substituted an entirely new draft of his resolution affirming that "a war of aggression represents an international crime" and that "all wars of aggression are forbidden." This was passed unanimously.

At the same session, Dr. Stresemann created a great impression by his declaration that Germany would accept the compulsory arbitration clause of the World Court. Thirty-three States have now signed the compulsory arbitration clause, although some of the Parliaments have not yet voted ratification and although France signed on condition that it would be effective only if the Geneva Protocol saw the light.

Another move in the direction of absolute reliance on arbitration was Dr. Nansen's suggestion that the scope of the Optional Clause be extended by a provision which would enable States desiring to do so to accept, as between themselves, compulsory arbitration in non-legal as well as in legal matters. In other words, they might accept as their own the principles of Locarno. The Assembly gave its enthusiastic approval to the plan and referred it to the Legal Committee for drafting.

At the Institute of Pacific Relations held at Honolulu, July 15 to July 28, Professor Shotwell urged adoption by Japan and the United States of the draft treaty he recently suggested for France and the United States. As exceptions to the process of arbitration he specified the Monroe Doctrine, domestic questions and vital interests. The Japanese experts present queried whether Japan's regional policies should not receive the same consideration as the Monroe Doctrine and doubted the wisdom of entirely excluding from the field of international conciliation all issues regarded as domestic. This was a clear allusion to the U. S. immigration laws and Japanese "spheres of influence" in Mongolia and Manchuria.

An agreeable interlude to purely political discussion of war and peace was furnished by the World Economic Conference called to order at Geneva on May 4. Although cartelization was discussed pro and con, the most troublesome problem was that of trade barriers. The height of European tariffs, it was pointed out, has been made worse by overnight changes. Long-time contracts are unknown and merchants are forced to quote f.o.b. prices. Karl Cassel, delegate from Sweden, drafted a short treaty wherein all contracting parties agree to give notice of any

contemplated changes in tariff walls, which shall be then maintained for a stipulated period of time. Even this cannot do away with the evils due to an inflated currency and the uncertainty about war-debt payments.

The most important outcome of the Conference was the realization of the essential interdependence of agriculture, industry and commerce, and the advantage to be gained by direct relations between producers and consumers' associations. It was also the unanimous conviction of the delegates that economic conflicts and divergence of economic interests form the most serious and permanent of all dangers to world peace and prosperity. The concluding resolutions called attention to the heavy burden of armaments which lowers the standard of living and reacts unfavorably on the whole economic life of the state.

Two outstanding efforts to meet this oft-repeated challenge of economic experts were made by the League Preparatory Commission on Disarmament and the Coolidge Naval Conference. Results in both cases were very disappointing.

The Preparatory Commission, after minor squabbles about "effectives," *potentiel de guerre*, and the international supervision of armaments, came to grief on the question of security. M. Paul-Boncour insisted that arbitration, security and disarmament, fundamental principles of the Protocol, must be united because the three were complementary and inseparable. France, supported by her allies, refused to disarm unless protected by an iron-clad pact which, in case of attack, would bring the armies and navies of the world rushing to her aid. England, hearkening to voices from the Dominions, was resolved that never again would a continental broil force her to mobilize her fleet and search the earth for volunteers. The final report of the Commission represented so many shades of opinion that "nobody could understand it, not even those in the Commission." As a result, a new Committee had to be created to deal specifically with the problem of security.

The outcome of the Geneva Naval Parley was even more discouraging. Handicapped at the start by the abstention of France and Italy, the Conference foundered completely on the 8-inch gun. This powerful weapon is so incomparably superior to the 6-inch type that the 8-inch ship could sweep the seas of smaller cruisers. The British contention that the small cruiser armed with a 6-inch gun was essentially a bit of defensive armament was countered by American experts who pointed out that lack of naval bases, fueling stations and convertible liners made the 8-inch gun cruisers a necessity for this country's extensive sea-borne trade. Viscount Cecil, head of the British delegation, pleaded with London for authorization to compromise on the 7-inch gun, but the British Sea Lords were adamant and the conference broke up. Cecil thereupon resigned and carried the issue to the country, denouncing a policy which devotes \$3.50 of every \$5.00 revenue to payment for wars past and future. As a result the British have postponed two 10,000-ton cruisers and are laying down only a single 8,000-ton ship. This is an implicit bid for limitation—limitation according to

the British thesis, but President Coolidge has declared that the United States, without initiating a policy of competition, will not be maneuvered into a position of inferiority.

In the meantime munition mills hum merrily and military and naval budgets for the year are variously estimated at from £350,000,000 to £400,000,000. Gas and chemical warfare has been a subject of careful study by experts of all governments and the submarine and airplane have displayed new potentialities. While M. Litvinov was painting the glories of general disarmament at Geneva, the Soviet Commissariat of War was carrying out plans for compulsory military training on the Swiss model in all secondary schools, colleges and universities. France on March 9 passed a bill providing for the complete mobilization of industry and personnel in the event of war, and the Superior War Council finished their plans for defenses on the German and Italian frontiers calling for the expenditure of 7,000,000,000 francs. This is to offset the reduction of military service to one year. In Italy Mussolini frankly states that his army must grow to 500,000 men by 1935 and the first article of the Fascist militia decalogue reads: "Remember that a Fascist and especially a militiaman, must not believe in perpetual peace." Judging by disarmament alone one would say that the Great Powers, like the Bourbons, have learned nothing and forgotten nothing.

There were times during 1927 when it seemed not impossible that disputes among the nations would set this whole war machinery in motion. The treaty of mutual aid and protection concluded between Italy and Albania in the closing hours of 1926 precipitated a crisis that reached a high pitch when Mussolini accused the Jugoslavs of secretly arming with the intention of invading Albania and destroying its government. An incident resulting in the withdrawal of the Yugoslav legation from Tirana made matters worse and it was only the strong and purposeful intervention of France, England and Germany at Belgrade that prevented war, a war which would with difficulty have been localized.

While the French strove to maintain their position in the Balkans by a pact with Yugoslavia, Italian penetration of southeastern Europe continued with the signing by Mussolini and Bethlen on April 5 of a treaty of arbitration, friendship and conciliation between Hungary and Italy. The agreement signalized Hungary's preference of Fiume as a sea outlet rather than the Yugoslav port of Spalato. Earlier in the year Bethlen, discussing the central European situation, had said he did not expect it to remain in *statu quo*. Lord Rothermere's letter criticizing the Trianon Treaty as an economic absurdity and reopening the question of Hungary's boundaries gave point to Bethlen's statement and to the *rapprochement* with Italy. Added tempo was given to the dance in the same region by Italo-ratification of the Treaty of Paris guaranteeing Bessarabia to Rumania. The Soviet openly regarded the ratification as an "unfriendly act." Though these "war scares" gradually faded out and tranquillity descended on the land, it was the "grim and uneasy tranquillity of the Balkans."

The other arena of friction in Europe was on the Baltic. Relations between Poland and Russia, repeatedly strained, were freshly endangered on June 7 by the assassination at Warsaw of the Soviet Minister to Poland, Peter Voikov. Poland's prompt denial of complicity and entire willingness to pay an indemnity unarmed Soviet threats; but a deeper cause of controversy remained,—Polish occupation of Vilna and the fictitious "state of war" between Lithuania and Poland. After a thorough airing of grievances before the Council of the League the two disputants were induced by representatives of Great Britain, France, Germany, Italy and Japan to settle their differences by direct negotiation. It is encouraging to note both in this controversy and in the one between Yugoslavia and Italy that Europe is not so much at the mercy of "incidents," as was the case some years ago and that all nations, big and little, are now eager and ready to help stamp out any beginnings of the flame of war which may appear among them.

On Poland's western frontier equally difficult questions are calling for solution. Although by the Locarno agreements Germany is pledged to seek none other than a peaceful settlement of her eastern boundaries, von Bernstorff has just made the long-expected declaration that the basis of German policy for the immediate future is Article XIX of the Covenant of the League. This provides that the Assembly of the League may from time to time advise the reconsideration by members of the League of "treaties which have become inapplicable and the consideration of international conditions whose continuance might endanger the peace of the world." With this as a lever, Germany seems inclined to urge discussion of the Danzig Corridor, Upper Silesia, disarmament, union with Austria, German minorities, complete evacuation of the Rhineland and the restoration of a German colony. Thus it is on the Vistula and the Danube as well as on the Rhine that French and German policies clash. The best hope of accord rests in the realization that these three nations, Poland, Germany and France, are economically not competitive but complementary. Germany was Poland's best customer before the war, while the combination of Ruhr coal and Lorraine iron is so natural as to be inevitable.

In the background of every dispute and new alignment of forces stands Russia ready to turn the scales in favor of radical elements anywhere, be it in England, France, Austria, Sumatra, Java, China, Brazil or India. Hostility to nations not in sympathy with Bolshevik principles is notorious, but under present conditions it takes the form of subversive propaganda, rather than that of military aggression. In other words, the "world revolution" has been postponed for the present but only in order to attract capital and to allow more opportunity for the play of Lenin's avowed principle, "the soundest strategy in war is to postpone operations until the moral disintegration of the enemy renders the delivery of the mortal blow both possible and easy." In such a campaign slogans like "Asia for the Asiatics" and *l'impérialisme, c'est l'ennemi* become the decisive weapon, more deadly than lethal armaments.

But the Soviet's greatest success during 1927, their support of the Nationalist faction in China, was also to pave the way for their greatest setback—the break with Great Britain. Publication of papers from the Soviet Legation in Peking showed that the Soviet Government and the Communist party were far from being two distinct organizations. Despite the huge trade interests jeopardized, Sir Austen Chamberlain has made it clear that he will have no official relations with the Russian Government until it gives over subversive tactics in international affairs.

China itself remains in a turmoil, like "a boat spinning in a whirlpool." Though insistently making demands which the Powers are apparently willing to grant in large measure, nothing can be done because of diplomatic difficulties. Each of the Chinese Governments, at Peking, Nanking and Hankow, regarded itself as a government of all China. There is no single government with which the Powers may negotiate treaties to settle long-standing grievances of the Chinese respecting tariff autonomy, extraterritoriality, treaty-port concessions and settlements. In the meantime, 164 foreign naval vessels and 44,000 foreign soldiers keep watch and ward over foreign interests in Chinese territory.

A cursory glance at the American hemisphere reveals that the uncertain tenure of life and property in Mexico has assumed the proportions of an international problem. Civil war is the order of the day and in those few places where peace reigns, it does so at the price of blood according to the mordant phrase of Tacitus, *Ubi solitudinem faciunt, pacem appellant*.

In the Tacna-Arica controversy the United States found that the way of the arbitrator was hard and likewise in Nicaragua that the role of investor-banker entailed responsibilities too onerous to be long continued. It was more consoling to celebrate 100 years of peace with Canada and recommend a 3,000-mile "frontier without a fort" as a study in security. Further encouragement was to be drawn from the foundation of the Catholic Association for International Peace, opening, it is hoped, a new chapter in organized Catholic effort in this country to promote peace.

All in all the world is not much unlike America. It would like to shut its eyes to the disarmament deadlock, the riddle of Russia and the points of chronic inflammation in the Balkans and along the Baltic; but it loves to dwell on the movement toward compulsory arbitration, the economic entente between France and Germany and the moderating influence of the Great Powers. It knows too well that the *Drang nach Osten* continues just as if there had never been a World War, but it feels that this is counterbalanced by the *Drang nach Genf*, the great international forum at Geneva, where vital issues are "removed from the realm of written notes and brought into the kindly region of personal contacts." Perhaps these were the two main currents in international politics during 1927. Which will prevail is part of the romance of 1928. Pius XI's slogan, "The Peace of Christ in the Kingdom of Christ" may yet prove the key to the modern problems of international affairs.

The Catholic Year in the United States

WILFRID PARSONS, S.J.

THE old fable of the seven blind men and the elephant is a fairly good description of the knowledge possessed by the average American Catholic of his own Church and particularly its activities in this country. Meeting it at only one or very few points of contact, he is more than likely to exclaim: "'Tis very like a collecting agency," or make some such equally inexact exclamation. To have an idea of what the Church is like these days, you would have to have all your eyes and all your hands, and a fairly large acquaintance besides.

"What has the Church done here this year?" is a query whose answer is likely to satisfy not only our own sense of just pride, but also the legitimate curiosity of our brethren beyond the seas, whose position deprives them not only of eyes but of hands as well, to explore the elephant.

Is it realized, for instance, just how well organized we are to meet practically every phase of our life and nearly every emergency? When the Bishops convened in Washington on Sept. 15, the world knew that we had an organization to discuss our common religious problems and to take common resolutions to meet new ones. The Pope himself graced this occasion with a letter in which he declared that the N.C.W.C. was not only "useful but necessary." Just how useful and necessary can be shown by one single thing, the report of the Home and Foreign Missions Committee, headed by Cardinal Mundelein, and the measures taken to expand its influence. Forty-five dioceses contributed last year to its funds, and a resolution was adopted to have a branch in every diocese, in which adults would contribute one dollar, and young people fifty cents. The Mexicans, the Indians and the Negroes were to be the special beneficiaries of these contributions to home missions, to which forty per cent of the money will be devoted, while sixty per cent will go to Rome for the foreign missions. The high spiritual value of this work cannot be overestimated, for it gives all a chance by gift and sacrifice to take active part in the very apostolic work of the Church itself.

Another work fostered by the Bishops was the Catholic Near East Welfare Association, the Chairman of whose Board of Directors is Cardinal O'Connell, whose Protector is Cardinal Hayes and whose Managing President is Father Edmund A. Walsh, S.J., Vice-President of Georgetown University. By a superb exhibition of organization in ninety-one dioceses this new association, its first time out on January 30, collected more than \$1,000,000.00 and sent it to the Holy Father as America's contribution to a cause very dear to His heart,—the bringing of peace and unity to the stray sheep of Russia, Balkans and the whole Levant. Once again the United States has reached out to the Old World and made itself felt, but this time for the greater glory of God.

The two lay organizations directed by the National Catholic Welfare Conference, namely, the National Council of Catholic Men and the National Council of Catholic Women, have yet to make themselves felt nationally in a big way, but in many dioceses they are very active in all sorts of good works, charitable, intellectual and social. They both had successful conventions, the men at Detroit, Oct. 16-18; and the women at Cleveland, May 4-5, in which they passed resolutions stressing all our national problems: divorce, immodest dress, immoral literature, movies and plays, birth control, sterilization, federal usurpation of education, and Mexico. Most of this looks a little negative, but it must be remembered that one of the functions of the Church is to stand as the bulwark against the breaking down of law, of the family, and of individual responsibility; there is nothing more constructive than that.

The Knights of Columbus had the annual meeting of the Supreme Convention at Portland, Ore., Aug. 14. Mr. Martin Carmody was elected Supreme Knight in place of Mr. James Flaherty, who had held that office with distinction for eighteen years, and who did not choose to be again put in nomination. He was instead made Supreme Councilor, a new office created in esteem and gratitude for him. The Knights had won a place in the national mind the year previous as the defenders of defenceless Mexico, and this year they reiterated their stand, and called on all good men to raise their voices with them. They are doing some of their most effective work locally, principally through their club houses, in which all sorts of activities center. A gratifying number of new ones arose during the year. So much is expected of the Knights by the world at large, and so much can be done by so big and compact a body of men, that it is to the interest of the whole Church to pray that their leadership may always be directed along wise, energetic and fearless lines.

Besides these general organizations which bulk largely in the public eye, there are many others of scarcely lesser importance, among them the Foresters, the A. O. H. and its Ladies' Auxiliary, the Catholic Benevolent Legion, the Knights of St. John, the Knights of St. George, the Catholic Daughters of America, the Daughters of Isabella, and the Federated Colored Catholics, all of whom met during the year to grapple with national problems, and went home with new determination to see them through.

This rapid sketch gives some of the varied colors and lights of the general picture of our national existence, but it is not by any means the whole picture, as it unrolled itself during the year. We are united in many ways for effective corporate work, and on the whole that work has been done, though it must be admitted that in some respects, Mexico, for instance, we have been badly licked,

and in others have not made that impression on the national consciousness which a more fearless and enlightened action might have accomplished.

But there are many other ways in which the Catholic mind was set to work, though in particular fields, and made good progress in realizing the need of common effort and thinking through the problems set us by the fact that we live in a peculiar atmosphere, one largely Protestant and rapidly verging toward the pagan.

Outside the purely spiritual and sacramental work of the Church, the one most dear to Christ must be that of educating our young by that peculiar intermingling of knowledge and religion which is the only sound way of making Christian citizens useful for this world and safe for the next. The Catholic Education Association met at Detroit on June 27, but its doings and the state of education generally during the year are treated in a separate article in this issue.

Sociology was also the preoccupation of large numbers of our people this year, as a glance at the list of our organizations will show. The old-established Central Verein holds the place of honor both because of its age and its achievements. One of its especially useful activities during the year was a periodical release for the press, setting forth the stark, unyielding social principles of Leo XIII, and applying them fearlessly to current cases. The Social Action Department of the N.C.W.C., apart from its other activities, study clubs, etc., also sends out a similar review of up-to-date questions. The Catholic Rural Life Conference, the Catholic Conference on Industrial Problems, with its general meeting at Detroit, and two sectional meetings at Harrisburg, Pa., and Springfield, Ill., the National Catholic Charities, and the Catholic Hospital Association, are instances of how active our Catholics are in bringing to the great modern enigma the truths of Catholic philosophy and theology.

The Catholic press has been organized a long while and has existed even longer. At Savannah this year the Catholic Press Association met in May and took a long step forward, for it started a fund to establish awards for Catholic writings in prose and poetry, books and periodicals. At last accounts this movement, which came to a climax in December, had not made all the headway it deserved, but enough had been done to assure at least some awards being made next year, it is hoped. Every year brings an improvement in our diocesan newspapers in the direction of the true purveyor of news, national and international, and away from the old local and parochial chronicler of unimportant deeds.

A new venture began this year which is being watched with much curious interest. It is a Conference on International Peace, a new departure for Catholics in this country. There is so much nonsense spoken and written by half-baked pacifists on this subject, that a breath of cool, vigorous air will be welcomed. This Catholic group will succeed on two conditions, that it base its findings in the natural law and not on fads and subjectivisms, and that it begin not with internationalism, which ought to be the goal, but with the base for all sound peace and straight

dealing, nationalism itself. The outcome will be awaited with interest.

One of the important developments of the year was a very great increase of devotion to the foreign missions. The Pontifical Society for the Propagation of the Faith, with its collections all over the world, never succeeds in giving any one mission more than fifteen per cent at most of all it needs. The rest must be collected by the various Religious Orders and missionary societies in the districts from which come their missionaries. The Catholic Students' Mission Crusade had a great rally at Cincinnati at the end of May and the true spirit of the missions will come from those students all over the country who are influenced by it. The revolution in this matter since the war has been astounding, and America is rapidly becoming the great missionary country of the world.

Another movement which has attracted attention has been the growth of love and study of the Church's Liturgy. Booksellers tell us that the sale of Missals and books on the Liturgy is astonishing, and the interesting liturgical magazine *Orate Fratres* is rapidly becoming better known. If for no other reason than to meet effectively the sneers of non-Catholics at our Church services in a tongue not understood by the people, it behooves us to know our Mass and all our services, their nature, their meaning and their history, better and better. But the Holy Sacrifice of the Mass is the central fact of every day's world happenings, and every mind, if not every body, should turn toward it unceasingly.

Philosophy, too, has organized, and has a Catholic Philosophical Association and a magazine, the *New Scholasticism*. The Association just had its second annual convention at Holy Cross College in Christmas week. Will Durant made philosophy popular, and muddled it considerably, too, while there is not a monthly magazine or Sunday supplement which does not have a go at the subject. Now that it is out of the catacombs, or rather, out of the classroom and into the drawing room, Catholics are beginning to realize that we, too, have achievements along this line, and may as well make them known. All things, even automobiles, have a philosophy, and no wheel moves except in response to a theory. If our machine civilization is not going to devour us, we will have to feed it on the truth.

People write in to AMERICA and ask for more articles on our American Catholic history. That is another sign of the times. We have four Catholic historical societies, the United States Catholic of New York, the American Catholic of Washington, the American Catholic of Philadelphia and the Illinois Catholic. They all have their periodical publications, but the wonder is that with all the evident interest shown there are not more trained historians without whom we will never make all the progress in this line which we should. Dr. Guilday's school at the Catholic University turned out some interesting studies in American Catholic history, and the Doctor himself put the crown on the work by his epochal "Life of John England," which was published this year.

And now, after all this has been recounted, the ques-

tion returns: have we progressed, or have we gone back? A difficult question, indeed, because there is so little data by which it can be answered. Progress in material things there has been, as the long list of new churches, schools, convents and club houses testifies. Progress in the spirit there must have been, for daily Communion was not abated, nor was daily and Sunday Mass, and they are the founts of the soul's progress. Progress in our influence over non-Catholic America, that is, in our lawful contribution to our common American civilization, will, I suppose, always fall far below our aspirations. It is true, the callous indifference of Americans to the sufferings of Mexicans, largely because they happen to be Catholics, is a discouraging symptom. The debate between Governor Smith and Mr. Marshall was a landmark in the year, and may well prove a historic event. It certainly will, if it establishes once again the loyalty of Catholic Americans to their country and opens even a little the eyes of non-Catholics to the reasonableness and soundness of Catholic doctrines.

With Scrip and Staff

"America" for the Year

ALONG with the general survey which AMERICA has undertaken to make in this number, the Pilgrim presents a survey of our own activity, in which the issues of the year, January 1 to December 31, are submitted to a statistical analysis. It is gratifying to note the very large percentage of lay writers among the contributors, which proves—if any proof were needed—that it is a weekly wherein one may find the layman equally at home with cleric and Religious. Though the staff is Jesuit, the number of articles by non-Jesuit writers totaled 61 per cent of the whole and the individual non-Jesuit authors, 72½ per cent of the whole. Such co-operation from the lay scholarship of the world is deeply appreciated. The subjoined analysis of the articles which have appeared is self-interpretative.

Articles—Total number.....	395
Lay Writers	179
Men	125
Women	54
Jesuits	154
Secular Priests	35
Religious Men.....	18
Sisters	9
These articles came from authors residing in:	
United States.....	324
England	45
Canada	6
Germany	3
Switzerland	3
Ireland, Holland, Belgium, Africa and China, each.....	2
Spain, France, Scotland and Australia, each.....	1
Individual Authors	160
Laymen	70
Jesuits	36
Women	26
Secular Priests	13
Religious Men	11
Sisters	4

Among the more frequent contributors are the following: G. K. Chesterton, Paul L. Blakely, Elizabeth Jordan, Francis P. LeBuffe, Francis X. Talbot, Thomas F. Meehan, James J. Walsh, Ronald Knox, Wilfrid Parsons, John Wiltbye, Hilaire Belloc, Joseph Husslein, William I. Lonergan, John LaFarge, Daniel M. O'Connell, Eugene Weare, Brother Leo, Leonard Feeney, Mary Dixon Thayer, William Thomas Walsh, Grace H. Sherwood, Austin O'Malley, Myles Connolly, Mary Gordon, Daniel Lord, Charles Phillips, George Barton, Francis Carlin.

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A total number of 143 poems appeared, written by 56 authors, all but 5 of whom are Americans, and all but 15 of whom are layfolk.

In addition to its regular staff at headquarters AMERICA has correspondents in Austria, Czechoslovakia, Jugoslavia, England, Germany and Ireland, and its editors are in constant communication with the centers of activity throughout the world, thus securing first-hand authoritative information on events far afield.

The board of editors asks me to thank most cordially all those who have contributed to the well-being and success of AMERICA during the past year and asks God's plentiful blessing on them.

THE PILGRIM.

THE MAGI

I

A luminous shaft beamed suddenly
On twice three anxious eyes,
And on the Oriental breeze
There rose three grateful sighs.

II

Three met on shimmering shifting sands
'Twixt purple and gold above:
Three prayers were breathed ere three began
Their pilgrimage of love.

III

Thrice precious gifts presented were
From three on bended knee,
And a Kingly Hand was raised aloft
To bless a kingly three.

EDWARD VINCENT O'BRIEN.

Education

The Educational Year

PAUL L. BLAKELY, S.J.

WE have ended a year of steady growth. Factors which disturbed our peace and impeded progress have disappeared, or been brought under control. The hot debates of 1925 and 1926 on the presence of Catholic students at non-Catholic colleges closed with the strong and uncompromising reaffirmation by Catholic educators of the law of the Church. Peace is in the land; not a peace of sluggish inactivity, but of continual striving not to rest satisfied with what is good when it is possible to achieve what is better. There is no break in our ranks. Under the lead of the Hierarchy, priests and people are sure that the sacred cause of Catholic education will ultimately be vindicated.

A beginning may be made by reviewing the material progress of the year. Practically all the figures to be cited were placed at my disposal by Mr. Francis M. Crowley, the able director of the National Catholic Welfare Conference's Department of Education. Mr. Crowley, however, must not be held responsible for the comparisons which I draw from them.

ESTIMATES FOR CERTAIN DIVISIONS OF THE CATHOLIC SCHOOL SYSTEM FOR THE CURRENT YEAR

(Based on data collected during the 1920, 1922, 1924, and 1926 surveys of the N. C. W. C. Bureau of Education).

Class of School	No. of Schools	Teachers	Students
Elementary	7,598	57,085	2,187,576
Secondary	2,270	14,036	215,055
*Colleges and Universities:			
Men's	76	4,375	64,372
Women's	82	1,875	21,458
Grand Total	10,026	77,371	2,488,461

* The totals given include approximately 25,027 students in summer schools and extension courses.

During the year, sixty-four new parish schools were opened. Adding the thirty-seven reported in the closing months of 1926, the total is 101 for the ninety-five dioceses in the United States, in a period of approximately fourteen months. Fourteen new high schools, and one college, Regis College, at Newton, Massachusetts, directed by the Sisters of St. Joseph, were founded.

A glance at the estimates for 1927 will show that there are 2,488,461 young people in all our institutions, an increase over the 2,428,019 of 1926. In the elementary schools the increase is from 2,111,560 in 1926, to 2,187,576; in the secondary schools from 204,815 to 215,000; in the colleges and universities from 74,949 to 85,830. On the whole a satisfactory growth is indicated. Much remains to be done, however, since approximately half of our young people are either not in any school, or in non-Catholic schools.

Bequests dropped from \$4,858,165 in 1926 (of which about \$725,000 was for endowment, and the remainder for buildings and current expenses) to \$2,265,600. The largest bequest in 1927, \$500,000, was made to Cardinal Hayes for the support of Catholic high schools by the late Dr. Michael E. O'Donovan. Notre Dame is next with \$400,000 received from Mr. Frank B. Phillips. The most unique of these bequests came from a non-Catholic,

Mr. Victor Emmanuel, who gave \$160,000 to the library of the University of Dayton.

For 1926, more complete financial data are at hand, and I quote the items which probably remained unchanged in 1927. Reports from 113 colleges and universities estimated the total value of grounds, buildings and equipment at \$174,507,928. Thirty-nine of these institutions have a combined endowment of \$17,402,217. Seventy-four either have no endowment, or report none. The Catholic University has the largest endowment, \$2,903,642. Creighton University, Omaha, follows with \$2,317,488; Marquette University, Milwaukee, with \$1,871,819; St. Louis University, St. Louis, with \$1,500,000; and Notre Dame and Columbia College, Dubuque, with \$1,000,000.

The situation might be represented, somewhat graphically, by writing that the typical American Catholic institution of collegiate or university grade is an establishment consisting of 540 students, with a faculty of forty, an endowment of \$150,000 and an annual expectation of gifts to the amount of \$30,000.

The typical high school has seven teachers and ninety-five pupils; the typical parish school, eight teachers and 290 pupils. I say nothing of endowments here, since, so far as I know, these are rarer than snakes in Erin. Gifts seldom range beyond the payment of the coal bill by some opulent parishioner, or contributions to buy a statue of St. Joseph (an excellent investment, by the way) or a few dollars for new pictures or toys for the babies in the kindergarten.

The picture is inaccurate, I admit, almost grotesque, yet not without its element of truth. It shows how weak is the weakest link in the system, the high school, and the absurdly low finances of our colleges. When out of 158 institutions, only thirty-nine report an endowment, (the average being less than \$450,000) we are justified in asking how long the colleges can hold out. For conditions are not improving. They are growing worse.

We can no longer staff our colleges exclusively with Religious or with priests whose meager stipend will support them, but no more. Vocations are not increasing as rapidly as the number of students who apply, and we must rely more and more upon the lay teacher. That is not a calamity, as some ancients seem to think, for the layman can contribute an element of high value to Catholic education. But where is his salary to come from?

Interviews with deans and the administrative officers of some of our larger colleges indicate that here is the problem which clamors most insistently for solution, not only in the field of higher, but also of elementary and secondary education. In the New England and North Atlantic States, speaking roughly, the Catholic colleges for men must turn away approximately forty per cent of the qualified applicants. They cannot build, or, if the physical facilities suffice, engage a larger staff. The reason is simple and sufficient: an empty treasury. The colleges for women are not, generally, overcrowded, although some are; and overcrowding in the colleges for men is not common in the South and West. Still all

our colleges are growing, and in the regions where it prevails, this inability to provide facilities in keeping with the demand, constitutes a most serious obstacle to progress in higher education. "If I could get a million dollars for buildings," said a college president to me recently, "and another million as the nucleus of an endowment, I would not have a care in the world." "Money," remarked another, "may be the root of evil, but it will solve any problem I have. I've got my faculty; but how long can I hold its lay members? The equipment at present is adequate, but my budget barely enables me to keep it up to date and in decent repair—and what about the boys I turn away every year?"

The greatest need of the Catholic college today is endowment. Even if it is doing excellent work, and can show that it has done excellent work for fifty years, the edict has gone out that no college can do its work properly without an endowment; and all facts to the contrary are simply excluded from the record. Colleges now on the accepted list will simply be dropped, unless the equivalent endowment on which we now rely, is replaced by an endowment in dollars. Much could be said—and has been—of the tyranny and unreason of the private secular standardizing agency; but at present the Catholic school is forced to a large degree of conformity. Catholic educators suffer this with reluctance, and hope for the day when its arbitrary methods will be replaced by methods founded on a real interest in the progress of sane education.

Central high schools, under diocesan control will, I think, solve the financial problem in large part in this field, and I do not share the fear that this system will weaken the high schools and academies conducted by the Religious communities. We need more high schools, or, rather, a better distribution of our high schools. Some dioceses are fairly strong; others extremely weak. In 1926, fifty-seven per cent, or almost three-fifths of our high schools were in twenty-six, or about one-fourth, of our dioceses. Chicago heads the list with 14,908 pupils, New York is next with 9,951, and is followed by Philadelphia with 9,461, Detroit with 8,323, Brooklyn with 8,311, and Boston with 8,049.

As to the parish school, I speak with deference to those who hold a contrary opinion, but I am convinced that its status will never be assured until it is replaced by the diocesan school. I formed that opinion nearly ten years ago, and time has only strengthened it. The Third Plenary Council of Baltimore decreed the founding of a school in every parish, and wisely, since forty years ago that was the best way of securing educational facilities for our people. Conditions today are not what they were in 1884. We have parishes amply able to maintain schools and others that cannot possibly have a school; and the rest exist simply because priests and Sisters are willing to win a martyr's crown. We need equalization, and that we cannot have as long as the parishes are mutually independent. We can secure it only by a diocesan control with teeth in it—a central power with authority over the training, placing, transfer and removal of teachers; a

power that can set standards and demand results or the reasons why not; and, finally, which can levy a tax to be expended not in this or that parish, but in this or that neighborhood, where a school is most needed. Parish lines are not intimately connected with the Deposit of the Faith. They are divisions sanctioned by the Church to get the work done better. They can be lifted (not, of course, abolished) by the Ordinary when they keep the work from being done at all.

I willingly concede that I speak as one foolish: and pass to another topic.

In the summer and autumn of 1926, the Rev. Alphonse M. Schwitalla, S.J., recently appointed Dean of the St. Louis University Medical School, began to investigate the condition of graduate studies in our universities. At their meeting in St. Louis, in April, 1927, the Provincials of the Society of Jesus in the United States and Canada expressed their sense of the importance of these studies, and their desire to further them in the universities under their charge. Father Schwitalla addressed the College Section of the National Catholic Educational Association at the Detroit Convention in June, and it was agreed to appoint a Committee consisting of Father Schwitalla, Dr. McCormick, of the Catholic University, and Dean Fitzpatrick, of Marquette University, for further investigation. The Committee met at St. Louis University in November. It is hoped that a preliminary report can be submitted at the Boston Convention next June.

Problems arising from overcrowding resulting in "mass education," from the curriculum, and from lack of funds, face the secular as well as the Catholic college. Claiming that colleges for women were seriously neglected by money-distributing philanthropists, a committee of college women issued an appeal during the summer for endowments through the *Atlantic Monthly* and the press generally. The study prepared by Dr. William S. Learned, "The Quality of the Educational Process" was published by the Carnegie Foundation on June 13. It was a scathing indictment of the "credit-course system" in vogue in American colleges, and of the so-called dogma of "the democracy of education." Allied with the spirit of this indictment is the conviction, expressed by such educators as Presidents Little, of Michigan, Mason, of Chicago, Lowell, of Harvard, and Angell, of Yale, that many young people wholly unfitted for college work not only enter college, but in many instances actually graduate. Dean Woodbridge of Columbia feels that our graduate schools as well, are being filled with unsuitable candidates; and in his annual report, published on December 19, President Butler elaborated this theme. To Catholic educators it is gratifying to note how many Americans prominent in public and in academic life are turning by degrees to the Catholic position on the place of religion in education. Among the public men, President Coolidge, with Secretaries Hoover and Davis, may be noted. Dr. Lowell, among the educators, and Dr. Butler, speak in terms that are somewhat nebulous. But there is nothing cloudy about the utterances of Dr.

Luther A. Weigle, of Yale, who tells us that the school which ignores religion "imperils the future of religion among us, and with religion the future of the nation itself."

Sociology

Making An Inventory

PHILIP H. BURKETT, S.J.

A PRUDENT business man makes an inventory at least once a year. Social work is a business today. Vast sums of money, much time and energy of state and private enterprise are invested. What are the returns? Let us study the situation.

The labor problem is still considered *the* social question. It may be said to have scored successes and failures in the past year. Among these might be mentioned a slight increase in wages for skilled workmen, hardly any for the unskilled. This is attributed to the stability of industrial conditions and to a normal supply in the labor market. The idea of a social wage and its content have also claimed the attention and approval of a larger number of employers. Labor has also advanced in the matter of union-management cooperation in large concerns, in favorable conditions of work, shorter hours and in education of the workers along social lines.

To wean labor from the "strike propensity," industrialists have imprudently and unjustly made increasing use of two weapons not generally sanctioned by fair-minded men, namely, the injunction and the company union. It has thus created a feeling of bitter resentment in the ranks of organized labor. It is estimated that about 1,500,000 employes are in company unions today. The American Federation of Labor is finding it hard to win them over to organized labor. The outstanding success of the year in these unions is found in Philadelphia in the so-called Mitten Plan. Harmony and satisfaction prevail in this union. By contrast, men in company unions are, broadly speaking, restive and suspicious. A series of legal conflicts which began in New York in September, promises to bring the fight between the labor union and the company union to a head. The Interborough Rapid Transit Co., which maintains a company union, has sued for an injunction against the A.F.L., which, if granted and made permanent, will forbid any member of the A.F.L. from inducing the company's employes to join a union. Hearings are set for January 23, 1928. The issue is indeed most serious for the unions, since, if the injunction is granted, injunctions will be asked for in other States, and the union will by degrees be destroyed. The incident points the need of clearer definition of the right of both State and Federal courts to grant injunctions in industrial disputes.

The miners have been in a particularly bad way in the past year on account of the failure of the strikes in the bituminous fields of Pennsylvania and Ohio, and the conflicts in Colorado. It was also fondly hoped that the Baltimore and Ohio plan of union-management coopera-

tion, which is working so successfully, would spread over other American roads. This, however, has failed thus far to materialize.

By four adverse decisions on minimum-wage laws, the first in 1917 from the State of Oregon and the latest on January 17 of the past year in the case of *Donham v. West-Nelson Mfg. Co.* from Arizona, the Supreme Court seems to have set its face squarely against such laws. It has administered a setback (wisely or unwisely) to the endeavors made for years to ameliorate labor conditions and has chilled the ardor of legislators and friends of labor.

A pronounced tendency is developing in wage disputes to-day to substitute facts and figures for force, and thus to outlaw useless industrial warfare, costly alike to capital, labor, and the third party. According to the new policy, labor will match cost of living with wages, the cost of production with profits and thus morally compel a hearing and a surrender. This spells progress.

Still, the root evil remains. It is the huge concentration of productive wealth in the hands of a few, while the vast majority belong to the status of wage-earners. It is true that there has been a notable increase of employe owners of non-voting stock in various concerns. Mr. Francis H. Sisson, vice-president of the Guaranty Trust Co. of New York, whose offices are scattered over the world, has seized on this fact in speech and pamphlet. He contends that an approach is made to the solution. The Federal Trade Commission, however, in its report on "National Wealth and Income," discloses the fact that one per cent of decedents own fifty-nine per cent of several thousand typical estates and that one per cent of the population own fifty per cent of the wealth (in 1915, according to King, two per cent owned sixty per cent), and finally, that in 4,367 representative corporations the average share of employe stock holdings amounts to one and one-half per cent of the common and one and nine-tenths of the preferred stock. Does this point to an "approach to a solution"? Industrial insurance, a social wage, better working conditions, etc., are merely palliatives applied to symptoms, not a permanent cure of the disease itself. Selfishness on both sides, unwillingness to get the viewpoint of the other and autocracy of capital seem to be the chief obstacles today of industrial peace.

A gratifying feature of our social work of the past year has been the increased attention bestowed on the welfare of the child. "Children and again children" seems to have been a predominant note struck at the National Conference of Catholic Charities at Los Angeles in September. At this writing the fifth Pan-American Child Welfare Congress is in session at Havana, Cuba, with Catholic representation.

The National Conference on Industrial Problems, which met at Detroit in July, deserves more than a passing notice. Dr. John A. Ryan, Rev. R. A. McGowan, Mr. Kenkel and Miss Lina Bresette are doing great and unselfish work in this field.

Let us take a hasty glance at that section of the field where bombs and bullets abound. Our age is considered

the age of prevention of crime. Is it? It might be said that we have advanced in the work of probation, parole and extended approval—to some unwisely—of the indeterminate sentence. In the State of New York, particularly, the Baumes Law is said to have struck terror into the hearts of prospective criminals and to have dealt a smashing blow at crime. Still, the law is meeting with opposition because it gives no discretion to jury, judge, and prison officials. The Crime Commission of New York, under Senator Baumes, declared on March 1 that the bureau of Cardinal Hayes had "probably done the best probation work thus far to be found in the United States." The work of this bureau is lucidly explained in case work and principles in an admirable book published in the past year by Mr. Edwin J. Cooley, head of the bureau, and entitled "Probation and Delinquency." Mr. Cooley repudiates the idea of a criminal type and finds the main causes of delinquency in bad environment, and in broken, irreligious and unprincipled homes. Chief Justice Taft of the Supreme Court, a man of keen vision and of conservative and sane judgment, delivered an address at the meeting of the National Crime Commission, held in Washington on October 8. In this address he said that our criminal law needs complete overhauling. Attention, he also stated, must be paid to the deterrent effect of crime prosecution and to the victims of the criminals. Punishment, he insists, must be meted out more speedily, new trials denied, except where justice has not been done. He considers it an outrage that counsel is permitted to delay trials, judgment and punishment. This can only contribute to criminality, he avers.

Last August the Fifty-seventh Annual Prison Congress was held at Tacoma, Washington, and attended by 474 delegates representing 42 States. President W. F. Penn very wisely advocated unification of prison operation as the most vital necessity. Dr. Moore, Superintendent of the State Reformatory at Rahway, N. J., is reported as having made one of the "most outstanding" addresses. "Adjustment is the solution to crime," he said, "...the child comes into the world close to the primal man. It has behind it thousands of years when men roamed at will, each a law unto himself, making might the master of right and satisfying his physical appetites without restriction. When we remember our antecedents the wonder is not that so many men fail, but that so many succeed." Dr. Moore believes that a more thorough knowledge of the functions of the glands of the body will give us the cure for criminality. "Should society relentlessly condemn," he says, "and pitilessly punish men because society is still too stupid to know what is the matter with them?" Are we in error when we say that silly crime philosophy of men like Dr. Moore, Dr. Harry Elmer Barnes and Mr. Darrow is blocking the way to social reform?

Some years ago, in a book entitled "The Divorce Problem," Professor Willcox calculated that by 1990, at the rate of past decades, there would be one divorce for every two marriages. Marriage, as a permanent union, would then have ceased to exist. We may not have to

wait that long. American aristocracy, in any case, finds it more fashionable and pleasant to journey overseas to Paris in quest of an easy divorce than over mountains to Reno. Great Britain thought to diminish the divorce rate by screening the hideous thing from press and public. It has been found, however, that when they work noiselessly, the divorce mills also work ceaselessly. The latest attack on the sacredness of the marriage bond in this country has taken the form of "trial" or "companionate" marriages. If they fail to be successful, the door remains open for another trial.

The Volstead Act is still a leading question. It is openly flouted because, though young, it has lost some of its teeth. The Rev. Paul L. Blakely, S.J., associate editor of *AMERICA*, has championed the cause of anti-prohibition with great valor and foresight in the pages of this Review. No less an authority on social questions than Dr. John A. Ryan, formerly listed in defense of the Act, has found cogent reasons for changing his position. In his admirable book, "Declining Liberty and Other Papers," edited last year, he takes the stand that the Act is of very doubtful moral validity and practically a failure. At this writing there appear dark and ominous clouds in the offing portending a nation-wide fight for the repeal of the Act.

How much headway the N. Y. Birth Control League has made in its propaganda in eugenics is hard to say. The work is going on vigorously and insidiously. In his articles on race betterment Dr. James J. Walsh, M.D., has ably attacked the utterly false and destructive notion of heredity. In a very recent article he declares that the Committee on Public Health Relations of the New York Academy of Medicine, a body of great authority, lately published its report of activities for the year 1926. In this report the committee contends that selective sterilization of certain types, particularly of the feeble-minded, conducted in several States according to law, has not made much progress because there is a great prejudice against sterilization, and because there is no unanimity among the geneticists on this point. The doctrine on heredity has played an important part in the whole field of eugenics. The above report may be said to sum up the latest attitude of reasonable and experienced medical men as against the senseless vaporings of some sociologists and legislators.

Has our investigation shown that the return in social work of the past year has been commensurate to the investment? Who will answer the question?

The Feast celebrated on Jan. 6 will be commemorated next week in "Figures of the Epiphany," by William C. Smith.

Companionate marriage is on every tongue. Next week, Jerome D. Hannan will discuss it in "The Uncleft Band."

Dr. James J. Walsh will contribute a paper entitled "Catholic Writers' Week in France."

Joseph F. Thorning will begin in a new series, "The Nation in Arms."

Literature

The Year with Catholic Authors

FRANCIS TALBOT, S.J.

THOUGH the most improper way of introducing a survey of Catholic literature during the year 1927 is that of suggesting plans for 1928, that is the way I have selected. And the reason is this. The past year has witnessed such success in the matter of publishing Catholic books and in the equally important matter of buying Catholic books that it gives me to hope that we are amply prepared for launching two projects.

In France, for several years, there has been an annual meeting of writers called *Semaine des Ecrivains Catholiques*. The most distinguished authors, and the little authors, too, have assembled for the discussion and the clarification of Catholic literary questions. In the beginning of this month, a counterpart of this conference was inaugurated in England under the name of "The Catholic Writers' Day." It is possible, and it would be highly advantageous, to convoke a similar gathering of Catholic authors in the United States. And it seems to me that the proper organization to institute such an assembly would be the Catholic Press Association which each year holds a fruitful and important convention.

In the January *Columbia*, I have already broached the second of my suggestions for 1928. It is that of a "Catholic Book-a-Month Club." The plan has been worked out successfully by two secular groups in a national way, and it is being carried through by a Protestant board of editors in "The Religious Book Club." The project calls for an authoritative editorial board that chooses the best Catholic book published during the month and suggests the other notable current books; but it also demands a list of subscribers who signify their desire to have these "best" books sent to them each month, automatically, and, as an advertiser would say, without any trouble to the recipient save that of signing a check. This plan of a "Catholic Book-a-Month Club" is feasible and would, in my view, do much to vitalize Catholic authorship and Catholic reading.

Turning to the professed purpose of this article, I myself find and I have been otherwise assured that 1927 has been an outstanding year, both in the quantity and the quality of Catholic literature. The number of publications in 1925 was the highest ever heretofore reached; that of 1926 showed a slight increase, and, judging from available returns, the number for 1927 has surpassed all records. The major Catholic publishing houses, Benziger, Herder, and Kenedy, have between them published nearly ninety volumes; in addition, they have imported under their imprint some fifty other volumes. Wagner, Pustet, Kilner, and other Catholic publishers throughout the country have issued, in round numbers, about fifty more volumes. Notable in this connection is the inauguration of the Thought Foundation, controlled by the American Press, and the development of the Universal Knowledge Foundation. The number of Catholic book publications has been increased by Devin-Adair, pre-

dominantly Catholic in its issues, by Macmillan and Longmans, Green who annually carry a large Catholic list, and by such firms as Appleton, Harper, etc., who are entering the field more than heretofore.

The response of the Catholic book-buying and book-reading public has been correspondingly gratifying. Arthur Kenedy assures me that this year past has been easily the best in the sale of books, and other publishers and book-sellers tell me that the demand for books has been consistently heavy.

Dominating the 1927 list, as in years past, is the Chesterton-Belloc. These two gentlemen have the habit of writing more books in a year than the ordinary reader can get through in two years. However, neither one of them has reached his record of other years. Mr. Chesterton has published only the following volumes during 1927: "Eugenics and Other Evils" (Dodd, Mead), "The Outline of Sanity" (Dodd, Mead), "Collected Poems" (London: Palmer), "The Return of Don Quixote" (Dodd, Mead) and "The Secret of Father Brown" (Harper). Mr. Belloc, likewise, has fallen off in his annual contribution; his list includes but two new volumes to his "History of England" (Putnam), "The Catholic Church and History" (Macmillan), "Companion to Wells' Outline of History" (Ecclesiastical Supply Co.), "Towns of Destiny" (McBride), a reissue of "Robespierre" (Putnam), and a novel or two.

With these two disposed of, the publications may be listed in a topical order. As Catholic propaganda of an intellectual type, are two important volumes that form parts of general series: "The Faith of the Roman Church" (Doran), by C. C. Martindale, S.J., and "The Belief of Catholics" (Harper), by Ronald Knox. Both of these authors are prominent University men in England, and both write with the charm of culture and the masterfulness of the don. Bertram C. A. Windle in "Religions Past and Present" (Century) has offered a scholarly dissertation of apologetic value, and in "The Catholic Church and Its Reactions to Science" (Macmillan), a spirited addition to the Calvert Series, being edited by Hilaire Belloc. Another welcome volume in this series is "The Catholic Church and Philosophy" (Macmillan), by Vincent McNabb, O.P. A decidedly interesting study of a misrepresented institution is "The Inquisition" (Harper), by A. L. Maycock. The leap may be mighty, but there is a kinship between this volume and "Declining Liberty and Other Papers" (Macmillan), by Dr. John A. Ryan. For an intimate study of the bases of Catholic belief, is "The Defense of the Catholic Church" (Benziger), the first of a series of four volumes for college classes by Francis X. Doyle, S.J. A handy book to read, both for matter and for manner, is Conde B. Pallen's "As Man to Man" (Macmillan), a reasoned and reasonable explanation of Catholic controversial topics; and with it should be placed the latest of Father Scott's works, "Things Catholics Are Asked About" (Kenedy). Besides these volumes which materially increase our controversial armory, there have been published several other books of a doctrinal and apologetic nature, and an abundance of effective pamphlets.

In biography, the award must be given without any hesitation to Dr. Peter Guilday. "The Life and Times of John England" (America Press), is a 1927 book, but it is one of the books of the decade. By it, Dr. Guilday has securely clinched his title of the supreme Catholic historian of these times. "The Life, Character and Influence of Desiderius Erasmus" (Macmillan), by John J. Mangan, is a two-volume work that scholars may well consider, and that an aspiring author would do well to imitate in research and scholarship. "Elizabeth Seton" (Macmillan), a revised edition of Madame de Barbery's work, is an important addition to the year's output; even more so is "Mother Philippine Duchesne" (Longmans, Green), by Marjorie Erskine. A third noteworthy piece of literature on great nuns is "Angela Merici and Her Teaching Ideals" (Longmans, Green), by Sister M. Monica. In hagiography, three volumes deserve a note: "St. Clement Hofbauer" (Pustet), by John Hofer, C. S. S. R.; "St. Anne: Her Cult and Her Shrines" (Kenedy), by Rev. Myles Ronan; and "Isaac Jogues: Missioner and Martyr" (Kenedy), by Martin J. Scott, S. J. Though not a saint, the "Greatest of Men, Washington" (Devin-Adair) is interpreted as an admirable character by Alfred W. McCann. His volume has significance as a Catholic answer to those who debase Washington. The greatest autobiographical work of the year is Canon Barry's "Memoirs and Opinions" (Putnam).

The bulk of Catholic publications is predominantly in the department of devotion and asceticism. Sometimes I am tempted to speculate as to the advisability of our Catholic publishers turning more to humane learning than to inspirational piety. From the overwhelming number of doctrinal and devotional books issued during the year, only a few can be named here. Above the ordinary are such volumes as "The Ordinary Ways of the Spiritual Life" (Benziger), by Msgr. Albert Farges, "Whom do You Say?" (Herder), by Rev. J. P. Arendzen, "The Mass and the Redemption" (Benziger), by M. C. D'Arcy, S. J., "The House of Martha at Bethany" (Longmans, Green), by Rev. Herman J. Heuser, "The Study of the Bible" (Kenedy), by L. Cl. Fillion, S. S., "What is Faith?" (Devin-Adair), by C. J. Callan, O. P., "The Eucharistic Priest" (Benziger), by Cardinal Lepicier, "Stock Charges Against the Bible" (Herder), by Claude Kean, O. F. M., "Letters to a Doubter" (Boni), by Paul Claudel, etc. These and a large array of treatises of a more affective nature, of numerous volumes of meditations and retreats, of an ever-increasing list of sermon compilations, indicate that however active our Catholic literature is in other lines, it is richest in spiritual publications.

In the genre of essays, whether light or learned, and in the field of dramatics, Catholic literature is notably weak. Neither Agnes Repplier nor Katherine Bregy have this year supplied us with any books to grace our cases. Sister M. Eleanore, C. S. C., has contributed a sprightly collection under the title of "Certitudes" (Appleton), and in a masterly way, Canon Barry has offered his "Roma Sacra: Essays on Christian Rome" (Longmans, Green). But of pure literary studies, beyond these, I do

not recall any. This is more surprising in view of the fact that there are so many professors, journalists, and free-lance magazine writers who are continually contributing to our Catholic periodicals. In dramatics, we are even in a worse state than in our pure literature. No plays of a superior kind are being published or staged by Catholics; perhaps no worthy texts are being contributed. It is worthy of note, though perhaps I am premature in announcing it, that though some seventy plays were offered to the Albertus Magnus College competition for religious plays suitable for females, the \$1,000 prize was not awarded because the plays were not deemed acceptable by the judges.

A far more encouraging situation is that in Catholic poetry. The three anthologies of 1926 have been supplemented by "The Catholic Anthology" (Macmillan), compiled by Thomas Walsh. I judge this volume noteworthy in the annals of the year, but it has not fulfilled the expectations of some critics. Tastes vary in such a subjective matter as poetry. But only one critic, and I have followed the reviews carefully, differed in regarding Leonard Feeney's "In Towns and Little Towns" (America Press) as one of the poetic achievements of the past year. This volume has surpassed most records of books of poetry in its sale. "Penelope and Other Poems" (Appleton), by Sister M. Madeleva, C. S. C., is another volume that signalizes the year's output of poetry. "Twilight Songs" (Appleton), by Katherine Tynan, would be a large factor in any survey of verse. "Happy Ending" (Houghton Mifflin) is a reprint, with additions of new verse, by Louise Imogen Guiney. This fruitful year is further increased by such admirable volumes as "A Horn from Caerleon" (Vinal), by J. Corson Miller, "High in Her Tower" (Kolars) by Charles Phillips, and "The Color of Life" (Flynn), posthumous poems of Katherine Conway. All told, the poetic year has been notable.

Similarly gratifying has been the writing of fiction. James B. Connolly has contributed a lesser story "Coaster Captain" (Macy-Masius), and one of the best books of sea-stories extant, "The Book of Gloucester Fishermen" (Day). This latter volume naturally falls under the heading of imaginative literature, though it is of fact and not fiction. "Death Comes for the Archbishop" (Knopf), by Willa Cather, stands out prominently in the year, though it is not precisely fiction and not by a Catholic. Enid Dinnis has made the year happy with one of her typical series of stories, "Travellers' Tales" (Herder). Isabel C. Clarke has contributed her usual two novels to this year's tally, namely "The Lamp of Destiny" (Benziger) and "A Case of Conscience" (Benziger). Lucille Borden has offered an incisive study of Catholic belief in novel form in her "From Out Magdala" (Macmillan), and one of the most significant women novelists of our times, Richard Dehan, has fabricated a weird story in "The Sower of the Wind" (Little Brown). Ronald Knox has a thorough mystery tale in "The Three Taps" (Simon and Shuster), Compton Mackenzie a sophisticated romance in "Rogues and Vagabonds" (Doran), and Maurice Baring an equally aristocratic novel in "Daphne Adeane" (Harper). Eliz-

abeth Jordan's "Black Butterflies" (Century) is on a par with her delightful light romances of other years, and Kathleen Norris has deserved to retain her place as a "best-selling" novelist by her "Barberry Bush" (Doubleday, Page). This enumeration omits, but out of necessity, some novels of a lesser significance. But the list would be woefully incomplete without mention of a novelist who has burst into the arena during 1927 with no less, and probably more, than six full-sized romances. This prodigy is Will W. Whalen who divides his time between writing novels and attending his Pennsylvania parish, and his books between two publishers, Herder and Dorrance.

The first of the twelve-volume work entitled "Universal Knowledge" (Universal Knowledge Foundation) was launched in the early summer. This encyclopedia is being issued by the same group of scholars who published the Catholic Encyclopedia.

Venturing a general conclusion, the year 1927 has been a felicitous one in the history of Catholic literature. It has been richest in the devotional and spiritually inspirational type of book, quite strong in the controversial and doctrinal department, fortunate in its poetry and fiction. What are most needed are books that take time and research to write, biographies like that of John England, American histories like Belloc's history of England, thorough studies of Catholic authors and literary developments, masterly appraisals of our current American sociological and economic problems, Catholic solutions of religious and philosophical questions written from a modern viewpoint and in the modern idiom. In a word, we need books of original thought, of accurate scholarship, of vision; and as authors of these books, we need those who are endowed with or have acquired by conscientious labor the vigor and the charm of literary style.

REVIEWS

Francis Joseph: Emperor of Austria—King of Hungary. By EUGENE BAGGER. New York: G. P. Putnam's Sons. \$5.00.

The subject of this volume is one of the most dramatic characters of a century remarkable for outstanding royal personages. But though the book has many merits its author has composed neither a sympathetic biography nor an impartial history. Instead of concluding from facts, facts are made to fit an apparently preconceived thesis that the last of the Emperors of Austria and of the Kings of Hungary (his unfortunate successor was practically a realmless monarch) was a stubborn reactionary of the *laissez-faire* type whose chief merit is that he was the most potent single factor that hastened the Empire's downfall. From the cradle to the grave Franz Joseph's conduct is interpreted in the light of this pronouncement. The last of the Hapsburgs may have been unstable, distrustful, ultra-conservative, but he was neither the poltroon nor philistine that Mr. Bagger depicts. There was much tragedy in his life, some of which unquestionably might have been averted had he pursued different policies, and he was not sinless. However, not all will consider it to his discredit that he canceled many of the provisions of the Josephine system, and that he did not follow the political theories of the "enlightened" Joseph. The lesser characters in the drama Mr. Bagger seems to bandy about at will. As a Catholic, the Emperor's mother is a high-strung mystic and zealot; she is also a shrewd adventuress that hires court officials to impersonate ghosts to induce her husband to resign his throne. There is a reference

too to "that backwoodsman Lincoln, president of the upstart United States, that agglomerate of mechanics and shopkeepers." Of the boyhood custodians of the Emperor, Bomballes is remarkable "for nothing except his assiduously demonstrated piety and his passion for the Jesuits," while the Abbot, later Cardinal, Rauscher though "a young priest of extraordinary zeal, great erudition, fervid eloquence—handsome, dashing, magnetic," is also "this fanatical Catholic." The "plotting" of the Jesuits causes the author much anxiety. The Church "is ruled by Jesuits." They are Metternich's "pets." Baron Biegeleben is "a Jesuit in a frock coat." And they are always intruding. The book has some vivid and spirited passages but it also contains much superfluous padding. The author propounds a not very substantial theory to explain the tragedy of the Crown Prince Rudolph. One is rather startled too at such solecisms as his references to the "canonic" law and the Council of "Trident."

W. I. L.

The Story of Music. By PAUL BEKKER. New York: W. W. Norton Company. \$3.50.

There is a thesis in this volume and it is a most commendable one. It is essential to any analysis and to any history of the arts, and yet it has not been grasped by most of the moderns who discuss the arts. Briefly it is this: in music and the arts in general, there is no development, no evolution, and in a defined sense, no progress; there is transformation and metamorphosis only. The artistic instincts in every age are equally strong; they are expressed as wholly by a primitive age in the so-called art-primitives, as they are in a cultured age by the wrongly-named art-developments. This proposition, recently expressed in these columns in regard to poetry, has felicitously been made basic to music in this volume. Professor Bekker, then, in this survey of "the changes in form," admits changes but not progressive evolution. He studies the music of each period through the current phases of human thought and feeling. His history begins with the earliest times, but these chapters on the Greeks and the early Romans until the tenth century are prefaced by the honest admission that we know little accurately, but much by mere speculation, of music until the time of Gregory. With the tendency to polyphony, occurred the separation into secular and religious music. The last great musical epoch, that of "harmonic instrumental music" began in the middle of the sixteenth century; since this epoch is the one upon which our information is wholly accurate and since its influences are still dominant, it is commendable that the author has devoted most of his pages to it. This is not a detailed history of dates nor a critical analysis of composers and their works. But it is a splendid survey of the general characteristics of each musical age, and the influences and masters who impressed that age.

F. X. T.

The Moral Self. By CHARLES L. SHERMAN. Boston: Ginn and Company. \$2.60.

Measured by modern pedagogical and current philosophical norms this introductory college text on ethics from the pen of a Willamette University professor, will not be found wanting. It is tinctured with all the contemporaneous popular philosophical theories as fathered by such leaders as Dewey, McDougall, Sidgwick, Shand and others. It reads profoundly and the science of ethics is interpreted in terms of modern biology and psychology. Viewed, however, by one who is still old-fashioned enough not to have had his faith in Scholasticism shaken, much in the volume is sadly awry. One does not question either the author's scholarship or his sincerity, but the Catholic critic will logically disagree with much that he writes. The text is but another sign-post pointing a warning to Catholic parents that secular colleges where such books as Professor Sherman's may be in use, are not the proper environment for Catholic youth. The following citations are illustrative. "There should be little formal religion during the early years (p. 230). Early formal religious practices which have become associated with some denominational organization can

hardly fail to work evil influences (p. 233). Creeds and dogmas are quietly disappearing (p. 150). The child mind early impressed with the awfulness of disobedience to formal church doctrines can never attain a normal mental equilibrium (p. 157). Whenever parent or even Sunday-school teacher impresses upon the child mind the evil of some perceived act, this teacher or parent is thereby impressing upon the mind a lesson not conducive to morals...the results are inevitably bad (p. 157). Poverty, chastity and obedience, the ideals of monasticism, although formally adopted in the interest of the ethical and religious life, could not well make this life a reality. The extreme denial of the essentials of life can never become the source of healthy virtue (p. 266)."

W. I. L.

BOOKS AND AUTHORS

Portraits of the Christ.—It is in the interests of culture rather than of religion that "The Radiant Story of Jesus" (Century. \$3.50), is written by Alphonse Séché. The author deplores the current neglect of Our Lord's life with its consequent closing to the people of many avenues of interpretation of the world's literature, history and art, which can only be fully understood in the light of His career. He tells the reader in the preface that he has made every effort to coordinate the divergent Gospel stories, to forge a single unit and make his version as simple, as clear and as attractive as possible. The telling is reverent but the author's reconstruction is not altogether Catholic. To embellish the narrative considerable use is made of the apocrypha but there is nothing to indicate just what is fact and what legend. The translation is done by Helen Davenport Gibbons.

Far less reverent and altogether unorthodox is the "Jesus" (Macaulay. \$2.50), of Henri Barbusse. It is a highly fantastic extravaganza on the historical Christ, though the reader is prepared for this from the beginning by such statements as, "It is established today that the canonical writings...are entitled historically to very little belief." It is the great humanitarian of the ages that the author would portray Jesus, ignoring the fact that to rob Him of His Divinity is to make of Him a charlatan and a deceiver. For Henri Barbusse, Jesus of Nazareth is mere man, the son of Joseph the carpenter, himself already a father when he took Mary to wife.

Eels and Other Creatures: Two books by Englishmen, and a third by a wanderer from Erin stand out among the most recent books of verse. Eton, Oxford, painting, government, and a trip to Morocco led Evan Morgan to Rome, in two senses, one of which is that he became a convert to Catholicism. As is the case of many converts he wrote religious verse to tell others of his happiness. As is seldom the case his poetry is of the highest rank. An earlier volume, "At Dawn" contains both religious and profane verses, but "The Eel" (Brentano's. \$1.50) which is sponsored by Alfred Noyes, is mostly religious. "The Eel," which gives the volume its name, is a soul which has "floated far too long and wantonly . . . half asleep among the flowers of the deep." The picture of the Crucified in "Angelus Dei" stands out as upon "the hill of Paradise upon whose summit sat the Omnipotent" he speaks of elsewhere. "To Saint Teresa" with its deep understanding, the whimsical "The Knights Templars' Cat" and "Uriel," the last having a strong note of Lionel Johnson, are the best of many brilliant flashes of poetic fire.

Humbert Wolfe has considered, in "Requiem" (Doran. \$1.50), the defeated and the victors among the archangels of heaven, and has offered prayer for the fallen who have wasted life, and praise for the victors who have raised monuments of beauty with "the shadowy bricks of innocence" and "a mortar that the heart has made her own." In the midst of much ordinary verse, to be expected in so long a poem, there are many glimpses of a bright sky. His pictures of the saint who saw "that all creation is simple as a rose" and his companion who, with Joan, believed men were "only frightened angels" are among the finest sketches

in the book, the last standing out. He falsely places his nun, "who laid the world aside before the world had spoken" among the lost, forgetting that she might have approached sainthood among "the young birches" which "in spring . . . take their first and second vows."

Padraic Colum has created a veritable "Parlement of Fowles" in "Creatures" (Macmillan. \$2.50). He is at his best when, as in "David ap Gwillam," he concerns himself with the birds, the Swallow, the Cranes, Nightfliers, Hummingbirds, Vultures and Plovers; when he watches their flight, as he does those of the Crows, his verses, like the Condors, go "winging toward the moon." With animals he is not so understandingly familiar. The art work of Boris Artzybasheff enhances the splendid make-up of the volume.

In the Hall of Fame.—In "The Gospel of Sâdhu Sundar Singh" (American Branch: Oxford University Press. \$3.00), Olive Wyon offers an abridged translation of Friedrich Heiler's volume about a world-famous oriental character. Around this convert at fifteen to Protestant Christianity from his native Sikh religion, a world-wide cult has grown up both because of his active evangelical labors in the Christian cause among his own people and on the Continent and in America, and because of the apparently holy and mystical life he seems to lead. Dr. Heiler writes sympathetically of him and considers him a saint. In fact it is part of his thesis that "Sundar Singh's life and activity contradict the statement of the Roman Catholic catechism that it is only the Roman Church which produces saints, whereas the other Christian communities 'can show no saints whose reality has been sealed by the mark of the Divine approval through miracles.'" However, there is no "miracle" of the Sâdhu that he records that may not be naturally explained. At the same time Dr. Heiler is less interested in the man than in his evangelical message which he considers highly Christian. Judged by theological standards, though a baptized Anglican, Sundar Singh is a church unto himself. Even if sincere his Christianity is most one-sided. In the debates that have centered about him Indian Jesuit missionaries as well as the Protestant Dr. O. Pfister have gone so far as to denounce him as an imposter. Père Grandmaison has labelled his piety "evangelical Christianity which has not developed beyond the Patristic period."

"John Paul Jones and His Ancestry" (Chicago: Branch Publishing Company. \$3.00), is a bit of genealogical work rather than a biography of America's distinguished seaman. The first part of the story which has to do mainly with Jones' ancestry and carries the reader through the British Isles and Scandinavia, is from the pen of William R. Jones: the latter half of the volume is the work of Joseph G. Branch and chiefly sketches the rather pathetic record of Jones' last days. Both collaborators are relatives of Admiral John Paul. The authors' family pride is conspicuous throughout the volume, which from its nature deserves a place in our Jones bibliography.

Devotional.—A volume that will help to the cultivation and development of the interior life is "Vine and Branch" (Kenedy. \$1.25), by a Sister of Notre Dame. It contains brief readings and meditation matter for many moods. Its content for the most part, centers around the sacred humanity of Our Lord in the Eucharist. The book is unctuous, stimulating and refreshing.

For those who would appreciate something of the contribution that the Holy Sacrifice has made to art, the Rev. George J. Donahue writes "The Poetry of the Mass" (Stratford. 50c.). Its theme is that because full of grace, the Mass is also full of culture, and he writes in the hope that the remembrance of this may be an innocent aid to faith and devotion even though Catholics do not go to Mass for artistic reasons.—In "Books and Their Spiritual Value" (Stratford. 50c.), Father Donahue writes another informative little essay redolent of Catholic culture. Both of them may profitably be added to the bookshelves of our Catholic collegians.

Communications

Letters to ensure publication should not, as a rule, exceed five hundred words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Good Will to Mexico—or to Calles?

To the Editor of AMERICA:

You ask in your editorial, "Buffoon and Banker in Mexico," in the issue of December 17, 1927, "Where is this burlesque of decency and of common humanity to end?" The season denotes good will to people of good will. Colonel Lindbergh carried good will to the Mexican Government, to wit: Calles. To the people of Mexico he carried ill will. Honor and glory to the butcher; dishonor and disrespect to the butchered. To Calles, The Turk, with whom the Ambassador of Red Russia would not associate, Colonel Lindbergh carried our deepest respect; . . . to the executed, the martyrs sacrificed on the altar of freedom, condemnation, further despoliation, rape, and murder!

Has mammon so far become the god of the rulers of this nation that they have lost all respect of decency? Has one of great physical courage, no moral courage that he will aid and abet in murder? Does this legate of good will to Calles speak for all the people?

Colonel Lindbergh carries good will to The Turk. To be consistent, the jails of this country should be opened, so that murderers and cut-throats may feel the effect of our good will or at least our officials should spend their holidays in the death house of our prisons, assuring the inmates of their deepest and sincerest respect.

The entire procedure of the Government is a slap in the face to people of the same religion as the butchered in Mexico. . . . Yet we call ourselves a civilized nation. We are so far civilized that mammon is our god.

We have much gold in Mexico but our stand will not save it. Our stand will only dye that gold a deeper hue of red.

There is irony, too, in recent newspaper accounts of Lindbergh's doings in Mexico.

Some kind-hearted men and women, members of The Society for Prevention of Cruelty to Animals, I presume, request dear Colonel Lindbergh not to take part as a spectator at a bull fight to be held in Mexico City. The dear boy might see the flow of blood, the slaughter of an animal. Isn't it peculiar that the ladies and gentlemen who hold such solicitude for the poor bull, fail to raise their voice in protest of the slaughter of fellow human beings in the same benighted country?

Floral Park, N. Y.

GEORGE E. MULRY.

Every Catholic Child In a Catholic School

To the Editor of AMERICA:

I gather from a communication in your issue of December 10, that C. W. G. of Minneapolis is a chronic sufferer from "convictions." "It is my conviction," says C. W. G. "that many of our parish schools are on a par, and many of them superior to secular schools. I am also convinced that a great many are below standard. . . ."

It might be well to note that many non-Catholic educators are not afflicted by such "convictions." Last year, when I was passing through Denver, my attention was called to a speech of a well-known educator in that section of the country. If I remember correctly, I read something to this effect. "In my various tours on school inspection I have found very many mediocre schools, and there were Catholic schools among them; I have found a goodly number of superior schools, and there were Catholic schools among them; I have come across schools below standard, but there were no Catholic schools among them."

No doubt there are Catholic schools not quite up to the mark, but twelve years of intimate connection with students and graduates of Catholic schools in Massachusetts, Colorado, California,

Washington, Louisiana, Georgia, and Canada have failed to reveal any such schools to the writer—and this in spite of the fact that he started his traveling career with convictions similar to those of C. W. G., born of a twelve-year public-school education and a complete ignorance of Catholic schools and Catholic pedagogical methods.

Supposing there were Catholic schools in Minneapolis, for example, lacking in "competent instructors" and not up to "present-day pedagogical theories," and conceding that these were the only Catholic schools in the city, would that be sufficient reason to justify Catholic parents in going against the will of the Church, and in neglecting the most important part of the child's education, his moral and religious training? This might seem to be one of C. W. G.'s "convictions."

But aside from all "convictions," I think that C. W. G. knows that the real reason for non-compliance of many Catholic parents with the will of the Church is not the low standard of Catholic schools.

Montreal.

WILLIAM CULLEN.

To the Editor of AMERICA:

The Hon. C. W. G., writing in the Communications Column of AMERICA for December 10, is convinced that a great many of our parish schools are below standard, because of the incompetency of the teachers. From this conviction he urges the Catholic leaders to think, ere they condemn too severely the parents who do not send their children to the Catholic school.

I concur in the statement that there may be incompetency on the part of some teachers, perhaps many. But is incompetency only on our side? Competency is not always a qualification of the public-school teacher. Favoritism has played and is playing an important role in the appointment of a great many teachers in the public schools. I have knowledge of this fact in our State only. But I am willing to believe that the men who guide the destiny of education in other States are equally human and partial.

Furthermore, while a knowledge of the sciences is good and is something to be desired, it does not follow, necessarily, that the possessor is a success, even in a worldly sense. But I speak of success. A moral hero, in the mind of the Church, is a success. A man who values his soul above all. A man who hates iniquity and loves justice. President Coolidge pleaded for such a man in his address to the students of South Dakota University. But such a man cannot be reared up by allowing him to feed upon the principles advocated in the public schools. Therefore a rigorous insistence upon attendance at the Catholic school, where, as Father John Cavanaugh, C.S.C., notes, "even the very costume of the teacher expresses to the minds of the pupils the quintessence of religious devotion, heroism, purity, and general goodness."

More prominence to the slogan, "Every Catholic Child in a Catholic School," even though the fame of the Presidency should thereby be sacrificed.

Evansville, Ind.

L. WERNING.

Wonders Never Cease

To the Editor of AMERICA:

Last September you published a letter from Sister Peregrine, O.P., St. Augustine Convent, Isabela, Porto Rico. Mr. Alfred Jingle would have told her tale this way: Porto Rico—underpaid, undernourished women—sad lot—start a school of embroidery—teach them fine work—get many orders—better wages—more food—healthy women—pray better.

The good Sister lamented the absence of orders. Her car was stalled for want of gas. Not right, thought I. So I sent her twenty-five dollars. "Make me some men's linen handkerchiefs," said I. "Like the enclosed French sample," said I. "With my initial," said I. "Make as many as you wish," said I. They came last week. Fine linen, beautiful work! Thirty-eight for twenty-five dollars! Sixty-five cents each! Who says the age of wonders has passed?

Louisville.

OBSERVER.